

THE BAPTIST MAGAZINE.

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THE PROGRESS OF EDUCATION IN ENGLAND AND WALES.

RETURNS have been laid before Parliament within the last few weeks, the contemplation of which will refresh the spirits of many who having long struggled and laboured to promote popular education have sometimes feared that the results attained have not borne due proportion to the exertion which has been made.

These returns refer to three distinct periods, the years 1818, 1833, and 1851. The increase of the population during these thirty-five years has been great, but the increase of the means of public instruction for youth has been far greater, as the following tables will show:—

POPULATION.

1818.....	11,642,683
1833.....	14,386,415
1851.....	17,927,609

DAY SCHOOLS.

1818.....	19,230
1833.....	38,971
1851.....	46,114

Gratifying as this is, it is still more encouraging to find that, as far as the

returns enable us to ascertain the fact, the increase has principally arisen from the voluntary contributions of the parents and their friends. In 1818 the schools were classed thus:—

Endowed	4,376
Unendowed	14,854

In 1833, the classification was more particular; reporting the number of schools maintained from four sources of revenue:—

Endowments.....	4106
Subscriptions	2829
Payments by scholars.....	29141
Subscriptions and payments.....	2895

But the increase in the number of scholars, it appears, has been greater than that of the number of schools:—

DAY SCHOLARS.

1818	674,883
1833	1,276,947
1851	2,144,377

The most approved writers on the statistics of education represent the proper proportion of school children to the population as one in eight, or, what

is the same thing, one hundred in eight hundred; now it appears that in 1851 there were actually at school one hundred out of every eight hundred and thirty-six persons. The following is the tabular view of the proportion of day scholars to the population at the three different periods:—

DAY SCHOLARS.

1818	One in 17·25
1833	One in 11·27
1851	One in 8·36

The returns respecting sabbath schools show that the number of children receiving instruction in these is now larger than that of day-scholars, though it was far otherwise when these researches commenced:—

SUNDAY SCHOOLS.

1818	5,463
1833	16,828
1851	23,498

SUNDAY SCHOLARS.

1818	477,225
1833	1,548,890
1851	2,407,409

PROPORTION TO POPULATION.

1818	One in 24·40
1833	One in 9·28
1851	One in 7·45

In other words, in 1818 there were a hundred Sunday school boys and girls in every 2440 people in England and Wales; in 1833, there were a hundred in every 928 people; and in 1851, a hundred in every 745 people.

Mr. Edward Baines of Leeds, to whom the public is unspeakably indebted for his exertions on behalf of the freedom of education, and his well conducted opposition to the introduction of the continental system, in commenting on these returns observes that “the first grant of public money in aid of the building of schools was made in 1833,—that the Committee of Council on Education did not exist till 1839,—and that the grants made before the year

1847 were merely towards school-buildings. It is evident, therefore,” he adds, “that the grand impulse to education was altogether independent of the government; and further, that the rate of advance in education was much greater before Parliament voted any money for schools than it has been since. There is not the slightest pretence for ascribing the wonderful extension of education in England to official interference or legislative grants. During the thirty-three years from 1818 to 1851, government did absolutely nothing towards education, except only make grants in aid of voluntary liberality for the erection of school-buildings, till the latter part of 1847, that is, about three years and half of the whole period.

“As to the present amount of education in England and Wales, we must not forget that the day-schools are supplemented by the religious instruction and benign influence of the Sunday-schools, (which, of course, are purely voluntary.) Whilst there are 2,144,377 scholars in the former, there are 2,407,409 scholars in the latter. We are not to add these two numbers together, as though there were so many individual children in the schools. Many of the children attend school both on Sunday and week-days. But at a moderate estimate *the number of individual children receiving instruction either in day-schools or Sunday-schools will be* 3,300,000; which bears a proportion to the population (17,927,609) of more than ONE IN FIVE AND A HALF (1 in 5·43.)”

“It has been supposed by some,” says Mr. Baines, “that whilst the rich metropolis and manufacturing districts can provide and sustain schools, there are no means of doing this in the agricultural districts.” He adduces evidence to disprove this, and adds, “Thus it appears that (with the exception of

Wales) our wealthy metropolis stands at the bottom of the scale, and the wealthy cotton-manufacturing district next lowest, whilst many of the agricultural counties rank very high. The reasons for the low range of the education of London and Lancashire are twofold, *viz.*, 1st. The larger proportion of the labouring classes found there than elsewhere, which necessarily produces a shorter duration of schooling, and therefore a smaller proportion of children found in school at any one time; 2nd. The abundance of employment for juvenile labour and the high wages paid for it; which induce parents to withdraw their children earlier from school than where there is less employment for children and lower wages. But the important fact proved by the above figures is, that the agricultural districts not only can, but *do*, provide for the education of their children, and that in larger proportion than the manufacturing districts."

The following important conclusions are deduced by Mr. Baines from the Parliamentary document to which we have referred:—

"1. That whilst the desirable proportion of day-scholars to population is 1 in 8, there are actually found throughout England and Wales, according to the official census of 1851, 2,144,377 scholars, being a proportion of 1 in 8·36.

"2. That the number of Sunday scholars is 2,407,409, being a proportion to population of 1 in 7·45.

"3. That the total number of individual children receiving education either in day-schools or Sunday-schools is 3,300,000, being in proportion to the population as 1 in 5·43.

"4. That since 1818 the number of day-scholars has increased in a four-fold greater ratio than the population, and the number of Sunday-scholars in nearly an eight-fold greater ratio.

"5. That by far the largest increase

took place before government made any grants even for school-buildings, and nearly the whole before government made grants to teachers.

"6. That the principal increase has taken place in the unendowed public schools, namely, from 861 to 11,367, (and not in the endowed schools or the private schools;) which at once shows the power of voluntary zeal for education, and affords a presumption of an improved quality of education (these public schools having superseded many of the inferior private schools.)

"7. That the proportion of day-scholars is greater in the rural districts than in the large towns and manufacturing districts.

"8. That the total number of day-schools is 46,114, of which 15,472 are public schools, whilst parliamentary grants have only been made (in the proportion of about one-third of the cost) towards building, enlarging, or repairing 3,474 schools, (being only about one-fifth of the public schools and one-thirteenth of the whole number of schools.)

"9. That the people need no help from the government for the work of education."

That the interference of government with the education of the English people is unnecessary and can be productive only of mischief, is an opinion which has received important and unexpected corroboration within the last few days. The Lord Mayor of London having invited the chief magistrates of all the principal towns in the kingdom to dine with him, with a view to the promotion of a more general and practical knowledge of science and art among all classes, the Lord Provosts of Edinburgh and Glasgow, the Lord Mayors of London and York, and about eighty other mayors assembled at the Mansion House. On the following morning they attended a conference, in

giving an account of which the "Times" reporter says, "Under the instructions of Mr. Cardwell, they were met by Mr. Cole and Dr. Lyon Playfair, who, at some length, explained to them the facilities which the government were prepared to afford in the matter. Both these distinguished gentlemen repudiated the idea of education in art or science carried out on any other than self-supporting principles, and they entered into numerous details tending to show how instruction languished when subsidized, and prospered when obtained on a voluntary and independent footing. Mr. Cole quoted the experience of the schools of design at Waterford, Chester, Hereford, and other places, as examples to be imitated. Dr. Lyon Playfair relied upon the Edinburgh School of Arts, the Glasgow Mechanics' Institution, two institutions of a similar kind at Liverpool, one at Newcastle, another at Birmingham, the Metropolitan Central School of Science, and other establishments. Both were quite agreed as to the basis upon which the department of which they are secretaries is to be conducted, and they offered to afford the mayors present every assistance in their power towards extending, in their respective localities, the knowledge of practical art and science, as branches of public instruction.

The Mayor of Liverpool, who was the first speaker on the side of the civic dignitaries, expressed himself with great force, and even with some degree of eloquence on the occasion. He pointed out, with pardonable exultation, how much had been done by his fellow townsmen in promoting education, and he particularly remarked upon the progress which, in his time, was discernible in the intelligence of the artisan class. The Lord Provost of Glasgow laid similar statements before the Conference,

and bore strong testimony to the increased knowledge of the work-people in the north. The Lord Provost of Edinburgh, the Lord Mayor of Dublin, the Mayor of Hull, the Mayor of Newcastle, the Mayor of Chester, the Mayor of Leicester, the Mayor of Norwich, and others, each in turn expressed their confidence in the success of an expanded system of instruction, carried out on self-supporting principles. A general impression appeared to prevail, that while in the larger towns much had been well done in supplying instruction in art and science, over the country generally a great deal of ignorance had yet to be removed; and, with regard to the ignorance of form and colour, which from neglecting the education of the eye, afflicts a large proportion of the community, Mr. Redgrave addressed some very sensible remarks to the Conference. It is right to explain, that this movement, originating with a cry for institutions here like those abroad, dedicated to industrial instruction, has now been so far modified, that its most distinct and positive feature is simply ingrafting upon the present system of primary education tuition in the elementary principles of art and science. Under such a form it is likely to meet with general support, and all the mayors at the Conference yesterday seemed well-disposed towards it. They insisted with striking unanimity upon the necessity of making the proposed instruction self-sustaining and independent of government subsidies or interference."

These views have been advocated for many years in the pages of the Baptist Magazine. They have been gradually gaining the assent meanwhile of many who formerly distrusted them, and it is cheering to find their propriety now advocated by so many influential men of different parties throughout the court.

BUNYAN, HOWARD, AND COWPER.

BY THE REV. GEORGE HENRY DAVIS.

On Tuesday the 31st of May, in company with a friend deeply interested in Bunyan, I set off to attend the Annual Meeting of the Bedfordshire Union. Thanks to the iron way, we flew rapidly through the country, and arrived at our destination in sufficient time to enjoy a walk around the town and its environs. And a clean beautiful town, old Bedford is. A handsome modern bridge bestrides the lazy Ouse, and it required a strong stretch of imagination to recall the jail and dungeon that has been rendered so illustrious by the pilgrim's fame. The High Street contains some brilliant shops. The numerous churches and public schools give the place an ecclesiastical air, and the long rows of well-endowed almshouses speak of charity in the past, which might be well emulated in the present. In the Library of the Literary Institution we saw the copy of Fox's book of Martyrs which belonged to Bunyan. It is an old black letter edition in three volumes, which some Goth has had bound in modern calf. On the title pages the venerable name is written in large print, such as an unpractised hand might have gloried in; and in one of the leaves whose grotesque wood-cut represents the owl suddenly appearing in a papal synod, some lines exist in Bunyan's hand, as grotesque as the picture which suggested them. The chapel, which occupies the ground of the old meeting, and is distinguished by Bunyan's name, is a good plain structure, capable of containing some twelve hundred persons, free from all affectation of the Gothic whether pure or mixed, and adapted for the purpose of common worship and instruction, as every nonconformist chapel ought to be. After the morning service, which was well attended by a respectable

auditory, including a large number of ministers and students, we made our way to Elstow. A walk of about a mile and a half brought us to the village, one of the first houses of which was pointed out to us as occupying the site of Bunyan's paternal cottage. We entered, and a tall smiling woman welcomed us. One old beam runs along the whole length of the low ceiling, and this is said to have been a part of the original dwelling. It was easy to believe it had borne two hundred years of smoke, and so, by permission of the tenant, we tore away a small portion to preserve as a relic. From the cottage, a few yards onward leads to the church, the belfry, the common, and the market-house. In that church he had often sat in the days of his ignorance, almost worshipping its surpliced minister. In that belfry he had laboured at the ropes, and found it a labour of love. In that barn-like house he had often danced with the merry maidens of the village; and on that common he was playing his favourite game of cat, when his conscience was smitten as with a thunderbolt. There are coats of arms, and mottos, and quarterings, and all the emblazonment of heraldry on the old walls of that church, telling of the "fine old English gentlemen all of the olden time," and dating with painful accuracy their births, their alliances, and their deaths. But to the wide world their names are as nothing; they would never draw one pilgrim from the path, while that poor brazier whom they passed, as rich men pass the poor, has given to their dwelling place an honour and a name more enduring than brass. Wonderful power of genius thus to throw a halo of glory round a lowly cottage, and a humble village church.

"The eye sees what the mind brings with it;" and we saw him in every spot, which thus became hallowed by our reminiscences of a saint.

In the chapel at Bedford is the solid oak table which was used in Gifford's time, and appears made for centuries. If not *decus et tutamen*, it is at least an honour to the place, and in good keeping with the solid character of the edifice; we were sorry therefore to hear it is to be removed for a modern clerk's desk, and hope the good taste of the congregation may yet be induced to retain it. In the vestry is the arm chair which the pastors used to occupy, and from which therefore Bunyan must often have read the sacred word to his people. We sat in it but had not sufficient time to dream, or the *genius loci* would doubtless have led us into enchanted grounds. The only other relics which Bedford contains, and which we were shown through the courtesy of Mr. Jukes, were a small casket, and the original church book, in which we admired the labour and discipline of Gifford, as well as that of his illustrious successor. The fame of Bunyan has overshadowed that of Gifford, but he too was a remarkable man. Few of God's children can say as he could, that from the time he found peace and joy in believing he never lost the sense of the smile of his heavenly Father's countenance. How holy must his walk have been! May we all be purer in heart that we may see more of God! We have not yet done with Bunyan, but think it better to follow the track as we made it.

Being only some twelve miles from Olney we resolved to visit a place so dear to the evangelical church, as that where a Newton preached, and a Cowper sung. The ride is very beautiful, passing through the well wooded parks of Turvey, a village redeemed from obscurity by the excellent Legh Richmond.

The church in which he lies buried is undergoing restoration and enlargement, and we did not therefore see his monument. The proprietor of the village is careful both of the bodily and mental improvement of the inhabitants. He has built large and elegant school-rooms for their children, and comfortable cottages for the parents. We were sorry, however, to learn that he was making every effort which his influential position could command to extinguish dissent. A whole parish at church is a pleasant theory, but monopoly would necessarily beget carelessness. Even religion itself flourishes all the better for a little healthy competition.

Arrived at Olney, we found the inhabitants singularly observant of the apostolic advice to young ladies, to be keepers at home, for the streets seemed literally empty. Were it not for the living elm-tree in the midst of the large market-place we might have supposed that the last Egyptian plague had done its work as we stood and wondered at the desolation. In a space capable of holding thousands, we counted five women and a child at the most crowded hour of the day. That such a silent, sleeping town could be discovered in any part of "Merry England" in this nineteenth century we supposed impossible. Nevertheless, there it is, and there it will be, unless some busy manufacturer erect some mills along the winding Ouse, if indeed the slow river be not too sluggish to turn a wheel, which we more than suspect. In a corner of that vacant space stands a large red building which at once attracts the visitor's eye. Like Homer's heroes, it out-tops its neighbours by head and shoulders. It is now divided into two tenements, one occupied by a seller of malt liquors, and the other by dealers in millinery. Yet there the devoted Unwin soothed the hours of the gentle poet. In that room stood the sofa

which suggested the Task ; in this hall, once spacious, though now partitioned, the hares were wont to forget their timidity and sport at ease. Away to the garden ! The path from the house is now blocked up, and we must go round. And this is it ! A long and rather narrow strip which requires to be well kept, if it is to look well, as it does not look now. About the middle of one of the walks stands the summer house in which he was accustomed to compose. It is a low square room, and its walls are ornamented or defaced with the names of visitors. We recognized some that we knew, and were on the whole more gratified at having our friends thus recalled to memory, than discomfited at the vanity which would be remembered in company with Cowper. Poor man ! As we again entered that melancholy town, we felt that we ourselves should grow hypochondriac if we remained there long. Off then for Weston Underwood, and the park of the Throgmortons. It is not more than two miles distant, and the road is gratefully undulating. "There," said our guide, and we were all charmed with the courteous attention of the Rev. Mr. Simmonds, "do you see that bridge, not the large one beyond, but that single arch nearer to us, its name is not very poetic, it is called Goosey Bridge, perhaps after some goosey who formerly held these meadows, but at its foot Dash seized the water-lily for which he is celebrated in song ; and lovely lilies bloom there still a little later in the season." At Weston we first visited the wilderness, once so called from its winding walks in which one might easily be lost ; but now a wilderness indeed. The house of the Throgmortons is demolished, and there are none to care for the shrubs or sward. The urns are broken, the walks are covered with moss, the ground is overrun with dank weeds, and the noble

acacia-tree which adorns the centre plot, before the temple, is withered and bare. Behind the wilderness is a long wide avenue of limes, leading to the alcove. Here doubtless did the unhappy Cowper pass many a weary hour, for while at Weston the cloud lay thickest upon his soul. We were unable to see his house, which, to judge from the exterior is much better than the Olney dwelling, as its occupant was an invalid. We passed on therefore to the church. Here the commentator Scott used to preach, and here he was brought to yield to the force of truth ! One of his parishioners was a hearer of Mr. Newton's, and being sick had sent for her minister to visit him. As he was engaged in prayer Scott drew near and overheard. From that hour he was a changed man, and soon learned to value and preach that gospel to which he had been opposed. The church contains some lines of Cowper's which I do not remember to have seen in any collection of his works, though they are well worthy of his pen. They are inscribed on a monument erected to the memory of one of the Turvey family :—

"Laurels may flourish round the conquerer's tomb,
But happiest they who win the world to come,
Believers have a silent field of fight,
And their exploits are veiled from human sight.
They in some nook, where, little known, they dwell,
Kneel, pray in faith, and rout the hosts of hell :
Eternal triumphs crown their toils divine,
And all those triumphs, Mary, now are thine !"

The old sexton who showed us the church was no common character. But we cannot stay to report his quaintnesses.

In the evening of the day we went to Cardington, attracted by the name of Howard. A beautiful village it is, and the Whitbreads seem to pride themselves in keeping the church as every place consecrated to divine worship ought to be kept. The centre part of the house now occupied by Mr. Whitbread was

that in which Howard dwelt, and we cannot but admire the strong benevolence which could lead a man away from scenes of such peaceful happiness to the prisons and lazarettos of Europe. It is more easy to admire than to imitate, and yet did we not dedicate ourselves to some such service, when we rose from our baptism to walk in newness of life with Christ Jesus ! The tablet erected to Mrs. Howard records the fact that her honoured husband died at Cherson in Russia. By the side of the unpretending marble, stands a magnificent monument to Samuel Whitbread whose eulogy was penned by Lord John Russell, when prime minister of England ; but without detracting from the merit or the fame of the statesman, we may safely affirm that the glory of statesmanship falls far below that achieved by the disinterested goodness of the captive's friend. From Cardington we passed on to Biggleswade, and here again we were brought into connection both with the Poet and the Dreamer. At the hospitable house of B. F., Esq., we were shown an old tobacco-box which had belonged to the elder Mr. Bull of Newport Pagnell. On returning from a visit to Cowper, Mr. Bull, who, like all our grandfathers in the ministry, seemed to think that smoking assisted meditation, had left his box behind. Though opposed to the practice, Cowper returned the box with some admirable lines setting forth the superior worth of tobacco,

"To all Antycara's pretences
To disengage the encumbered senses."

And the lines are now engraved on a silver plate within the lid. In addition to this relic we were gratified with a sight of something more directly connected with Cowper, to which he may at times have been indebted for his inspiration, or a passing gleam of peace, namely, his wine decanter. "Give strong drink unto him that is ready to perish, and

wine unto those that be of heavy heart." Yet his was a disease that no wine could cure, though it is given to gladden man's heart, and help him to remember his misery no more. Besides these memorials of Cowper we were favoured by Mr. F. with the perusal of some pages from the common-place book of the venerable Mr. Geard of Hitchin. From this we learned that in the days of those "royal rascals," so the honest old man calls them, Charles II. and James II., the Foster family consisted of six brothers. Three of them were wise and three foolish ; for three of them took wives, and three remained old bachelors. Which were the wise and which foolish we leave the ladies to determine. Suffice it to say, that all the married brothers died first, and the unmarried watched over the families of the departed. These were all men of God ; all sturdy nonconformists ; all men who took joyfully the spoiling of their goods for conscience' sake ; and all men who delighted to entertain the persecuted ministers though at the risk of danger to themselves. Two miles from Hitchin, whither we proceeded the next day, in a dell in Wainwood, these valiant brothers, with hundreds more, were wont to meet at midnight to hear John Bunyan preach. That dell will hold a thousand people. When we visited it, the young oak saplings were adorning its sides. Its floor was pied with the deep blue speedwell, the white blossom of the strawberry, the yellow nettle, and the purple vetch. Yet it was not difficult to imagine the solemn effect of earnest prayer and exhortation in such a hiding place, when the stars of heaven were at once the watchers and the lights. In a cottage in the neighbourhood Bunyan was accustomed to meet the members of the church for conference, and when asked on one occasion the meaning of Rom. viii. 19, &c., he replied with a noble wisdom.

"I can only say, the scripture is wiser than I."

To the Rev. Mr. Broad of Hitchin we were much indebted for his admirable

ciceroneship, and we returned home strengthened and cheered by our communion with the saints, who being dead, yet speak to us in such stirring tones.

THE IRISH IN LONDON.

"FROM a careful inquiry made in 1851, by the missionaries of the London City Mission, it was ascertained that about one family in every seven of the families under their visitation was Irish and Roman Catholic. And it appears fair to assume that the proportion in the remaining visitable parts of the metropolis is much the same. Among the operative classes in London, therefore, nearly 200,000 belong to this class. It is the largest class which exists among our teeming population. No other class at all approaches to it. Two towns only in all England number more people, with all classes combined, than the Irish poor alone of London."

It is thus that one of the secretaries of the London City Mission, the Rev. John Garwood, commences a chapter of his recently published work, entitled "The Million-Peopled City." Respecting the social, moral, and religious state of these two hundred thousand children of Adam, he proceeds to give a large mass of information; the following particulars, culled from different parts of the chapter, cannot fail to excite emotion, and furnish matter for grave consideration.

The parts of the metropolis in which the Irish are most numerous, are in the neighbourhood of St. Giles's, Field Lane, Westminster, parts of Marylebone, Drury Lane, Seven Dials, East Smithfield, Wapping, Ratcliff, the Mint in Southwark, and the crowded lanes and courts between Houndsditch and the

new street in Whitechapel. In some of the outskirts there are also a considerable number. This is especially the case in West Ham, Deptford, Poplar, Plaistow, Kensington, Hammer-smith, Fulham, Chelsea, Camberwell, and Greenwich. In fact, wherever in London what has expressively been called a "*Rookery*" exists, we may be assured that it is inhabited by Irish. Where such a statement as the following can be made, "I have twelve families who live in a single room, and ten families in another room; in general, a single room contains from three to seven families," it may be with certainty concluded, that district is an Irish rookery.

The occupations of the Irish in London are various. For many years, the practice was for the Irish to come over to England to help in the harvest during the autumn, and then to return. But of late they have remained here. Mr. Mayhew reckons that 10,000 of the Irish in London are employed as costermongers. Almost all bricklayers' labourers are Irish. It is a matter of difficulty to get any Englishman to carry a hod. A large number of the Irish are employed in the docks. Very many also are employed by the water-side. In many of the classes connected with the lading and unlading of shipping, they constitute the largest portion. And great numbers leave London during the hay season, the hop season, or the harvest, and return when these are ended, to earn a miserable livelihood by

any odd jobs which they can manage to obtain.

The causes which have led to such multitudes of Irish coming to this country of late years, are thus enumerated in the "London City Mission Magazine" for November, 1851:—

"1. The recent famine in their own land; 2. The act of landlords and poor-law officers, who have sent over here those in a pauper condition; 3. The act of the priests, who have told the people that work was plentiful here, and wages better than in Ireland; 4. The competition between the steam-boat companies, which has reduced the rate of passage to so extremely small a sum; 5. The increasing number of Irish labourers employed in the docks and various manufactories, through the willingness of the Irish labourer to work for less than the English, and his ability to live on a cheaper description of food; 6. The desire on the part of those who come over to get over their relations and friends also."

In the days of Queen Elizabeth, it was customary to divide the Irish into three classes, "the Irish, the wild Irish, and the extreme wild Irish." The first of these divisions comprised the respectable and higher classes; the second, the poor inhabiting the towns and valleys; and the third, the inhabitants of remote country parts, and more especially of the bogs and mountains. The same divisions may be made in the days of Queen Victoria as in the days of Queen Elizabeth. And the class of Irish with which we are most familiar in the courts and alleys of London, are by no means the most favourable specimens of the nation. We are the nearest country to which to emigrate from Ireland, and the Irish who have imbibed the common spirit for emigration, which is now so general there, but who can afford to emigrate nowhere else, come over to us as the nearest and

the cheapest port. We therefore get the poorest of the people, almost all of whom come from country parts, and not from the large towns. It is also to be remembered, that the *favourite* country for emigrating to with the Irish is America. Very few Irish leave their native land but with the intention of settling there. They intend their resort here to be only a step towards the accomplishment of that end. They know England, and especially London, to be a place where wages are high, as compared with what they can earn at home; and when they hear that Cardinal Wiseman opened an office for the transaction of business with the Irish, and with the Roman Catholics in general, on his arrival in London, in *Silver Street, Golden Square*, and that a large colony of their own poor fellow-countrymen reside in *Golden Lane, Barbican*, they believe the very names denote the wealth which there abounds. As an Irishman recently said to a party who visited him, "Well, I thought I should never here have a day's want. I thought money was almost to be picked up in the streets." They do not regard England with any fondness, excepting that they generally consider the English as honest, although heretics, who will keep their word, and pay them what they agree for. They generally simply desire to come, in order to obtain money to get over to America. The greater number succeed in their object, and gain enough here to carry them over, living in the interim in a manner, in order to save, which the English would consider an especial hardship. Some few of those who came over had already, by the recent efforts in Ireland, been converted to the Protestant faith. And it is most encouraging to know what large numbers of them become Protestants on their arrival in America, where they can change their faith without being ex-

posed to those annoyances and persecutions which invariably accompany such a step in their own land. Such a circumstance shows, however, how hopelessly *we* might engage in efforts to convert them in *this* country.

The Irish immigrants have been generally accustomed, while in Ireland, to attend mass regularly, and to go to confession twice a-year. When they reach London, many of them continue this habit for a time; but they gradually become more and more remiss, and ordinarily, not being much looked after, they soon almost wholly discontinue attention to religious duties.

The visitation for religious purposes among these classes by the Romish church is, as with the Protestant church, chiefly lay. Sisters of mercy and persons of that description are much more frequently met with than priests, and the visits of the latter are very seldom from house to house, except for some special purpose, such as collecting money. And yet Romish priests in London are numerous. They are probably about 150. In the "Catholic Directory" for 1853, in the so-called dioceses of Westminster and Southwark, there are stated to be—priests, 187; churches and chapels, 112; religious houses of men, viz., the Passionists, the Fathers of the Oratory, the Marist Fathers, the Redemptorists, and the Oratorians, 5; convents for religious women, 23. Of these latter establishments, 19 are in the metropolis, although both the Romish dioceses of Westminster and Southwark have larger boundaries than London itself, and comprise, in fact, the entire counties of Middlesex, Surrey, Berkshire, Hampshire, Kent, Sussex, Essex, and Hertfordshire.

But the Irish professing the Romish faith are almost entirely without *scriptural* knowledge. It is estimated by the Irish missionaries of the London

City Mission that scarcely more than one in fifty of the Irish immigrants when they arrive here, have ever even seen a bible, or heard a page of its blessed truths, except those few portions which are made a part of the Romish service, unless they happen to come from the parts of Ireland in which the recent reformation has taken place, or except they can read the Irish character. Nor is even this the worst. They come here not only without a knowledge of, but with a most fearful prejudice against the bible. Their religious ignorance is most pitiable indeed. One woman stated lately that she always thought the Holy Ghost and the Virgin Mary were the same. Another woman was heard to be actually cursing God for taking away her son. They will often speak of the Virgin's dreams as important to their future spiritual welfare. A woman recently affirmed that she dreaded the curse of the priest far more than that of God Almighty. A man also stated, with all gravity, as what he knew, that the consecrated wafer was once impiously cut, and the whole house was at once deluged with blood. Another man stated, and evidently believed what he stated, that a letter was received by the pope every Saturday from our Lord Jesus Christ. And another man stated that the present pope was a cousin of Jesus Christ's. These illustrations, which might easily be multiplied, will show how gross is their ignorance of the scriptures, and what a reproach it is to us to allow them to remain at our doors uninformed, till perhaps they leave Europe altogether, with no more religious knowledge than when they first approached our shores.

The neglect of all effort, for centuries past, to lead these degraded masses into the light and liberty of the gospel, has resulted in leaving, in the very heart of London, a population, living in the

midst of us, but estranged from our religion, our laws, our manners, and our government.

That disloyalty of the Irish which gives them a sympathy with a French emperor rather than an English queen is further illustrated in the following most remarkable quotation from the "Fifth Letter to the People of Ireland," by a popular Romish priest, who has recently been preaching much in London, the Rev. Dr. Cahill:—

"Depend upon it that England has sapped her own foundations; depend upon me that France is not settled, and that Europe owes England a grudge, which never will or can be forgiven. Be convinced that, if Prince Albert originated 100 Exhibitions, and that the London corporation dined, and slept, and lived with the French functionaries every day and night for seven years—be convinced that after all this display of artful civilities there is not one Frenchman or one Frenchwoman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity before they die of burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman. *Therefore, keep up your courage, and wait your opportunity in a strictly legal attitude, and England will be very soon in your power.*"

It is still more remarkable and deplorable that similar language to this has been addressed to the Irish *very generally* by the priests throughout London during the past year, in the pulpits of Romish chapels. More, in fact, is expected by the poor Irish in London *in general* from the French than from the English, and the sympathy of the *nation* is more decidedly with France than with England.

Such facts illustrate the truth of the remark of the "Times" on March 3,

1853,—“We very much doubt whether in England, or indeed in any free Protestant country, a true papist can be a good subject. But if all this had been avowed some years ago, the opportunities of popery would never have been what they are.”

One of the Surrey Chapel missionaries in his report gives many illustrations of the persecuting spirit which prevails among them. This is one: “An Irishman accosted me in the street, “and said, ‘Are you the priest?’ ‘You know I am not,’ I replied. ‘In whose name then do you come here?’ ‘In the name of the Great High Priest, King Jesus!’ ‘By the blessed Virgin, and holy St. Patrick, and by Jasus ye shall not go down here, heretic as ye are, if ye do I will stab you to the very heart;’ and he presented a knife with a sharp point, and dared me to stir a step farther. I told him he had no right to stop me on the queen’s highway, and I was determined, whatever might be the consequences, not to be prevented from doing my duty, and rushed past him. He followed me, gnashing his teeth, and uttering the most awful imprecations. An old woman cried out, ‘Why did you not rid the world of an enemy, and do God a sarvice?’ ‘Sure,’ said he, ‘and if it had not been for my own neck I would, but the — Protestant government would have been after me, bad luck to them.’”

So great has been the opposition to converts, that even natural affection, and that among a class in whom it is so peculiarly strong, has given way to the bigotry of creed. The dearest relatives have cast from them, as objects of hatred, those whom before they most loved. One woman recently said to a missionary in Bermondsey, “I have one young child, and if that child were but to turn Protestant, I solemnly vow that I would sacrifice him to God,” at the same time taking up a large pair of

scissars to show, by action as well as word, how ready she would be, for the sake of her religion, to plunge the scissars into the flesh of her own offspring.

Of the Irish immigrants who remain in London, few have any such intention at first. But they gradually become accustomed to the place and its habits, and at length settle down in it. Their descendants are called "Irish Cockneys," and the new-comers are called "Grecians." By these names they are generally distinguished among themselves. And the two divisions of this class are most distinct. The animosity which subsists between them is very bitter, far beyond that which often unhappily subsists between the Irish and the English. The Cockneys regard the Grecians as coming to take the bread out of their own mouths, and consider their extensive immigration as tending to lower their own wages. Having also succeeded in raising themselves, at least some steps, from that abject poverty and nakedness which distinguished them on their first arrival, they now look on the Grecians as bringing a discredit on their country by their appearance and necessities. There are constant quarrels between the two, and they are so estranged that they will not live even in the same parts of the town, after the first flow of generous hospitality has passed over.

The same bitter feeling exists among the Grecians themselves, if they come from different provinces in Ireland. The great mass of Irish in London are from Munster, and especially from the large counties of Cork and Kerry, the most populous parts of Ireland. But there are probably a fourth of Irish immigrants who come from the province of Connaught. These two almost invariably form separate colonies in the great metropolis, with but very little intermixture. Golden Lane is the chief

Connaught colony. The old contentions between the different petty kingdoms of Ireland are not yet wholly calmed, and the bringing together of Irish from different provinces into one city does not exhibit them to advantage.

Nineteen years ago (in 1834) a return was made by the Commissioners of Public Instruction, from which it appeared that there were then in Ireland 6,431,008 Roman catholics, 852,676 members of the established church, 642,356 presbyterians, 21,808 other Protestant dissenters, and 6,254 whose religion could not be ascertained. By this return there were $4\frac{1}{4}$ Roman catholics to every Protestant. It is believed by those best informed, that at the present time the respective numbers are very nearly equal, while Protestantism has on its side the vast ascendancy in the wealth and influence of the country. It is, however, a most affecting fact to append to this, that the expectations of the Irish in London are not less general, that Ireland will ere long become a Protestant country, than that England will become a popish country. They anticipate the latter as firmly as the former.

With a population in the midst of our metropolis undisguisedly and avowedly Romish in its creed, and numbering 200,000 souls, what efforts ought not to be made by Protestants on their behalf! They require to a great extent a distinct agency, peculiarly adapted to themselves. Persons who understand the Irish character, the Irish controversy, and even the Irish language, are the parties needed, as well as men who can endure a large amount of *very* rough work. And less than one hundred such men are insufficient for this one class, even to give each separate family a single visit each month. The Irish in London are undoubtedly less prejudiced against receiving Protestant visits than they were two or three years ago.

THOUGHTS ON THE SAFETY OF NOAH'S FAMILY IN THE ARK, AS A FIGURE OF BAPTISM.

“Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whercunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”—1 PETER iii, 20, 21.

THOUGH this text asserts that baptism doth now save us, it also asserts that it is only in a figurative sense, and that figure relates to the saving of eight persons in *the ark*.

Thus it was not the water that saved, that was the destroying element; but the ark protected from its destruction, sheltering from the deluging rains that descended, and from the overwhelming deep; the ark bearing one, and rising above the other.

The ark thus typified Christ who endured the descending wrath of God's justice, and passed through the depths of his woe, rising above all and saving his people thereby. Thus as Noah's family was saved in the ark by “water,” the very element of destruction; so believers are saved in Christ “by” the overwhelming sufferings he sustained, and which he characterized as his “baptism.”

This salvation is further typified by the immersion of believers in the name of the Lord Jesus; for their coming to Christ by faith resembles the entering into the ark, their immersion in his name intimates their passing “in him” through the overwhelming sufferings which their sins had deserved, and their rising again intimates their complete deliverance.

Thus Christian baptism also indicates the “answer of a good conscience toward God,” not the mere outward ceremony of washing the body in water, as the Jews, “except they wash they eat not.” But, as Christ was buried in death for sin, so they in baptism profess to be dead indeed unto sin; and as Christ rose without sin to salvation to die no more, so Christians in baptism profess to rise in newness of life.

H.

TWO OF OUR LORD'S PARABLES.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who when he hath found one pearl of great price, went and sold all that he had and bought it. Matt. xiii, 44, 45.

COMMENTATORS have not in general perceived any difference in the meaning of these two parables. Doddridge says, “Considering the many trials they were shortly to expect, it was proper the thought should thus be inculcated upon them by a variety of figures.” Richard Watson says of the latter, “This parable

appears not to differ in import from the preceding.” Albert Barnes says, “The meaning of this parable is nearly the same as the other.” But it is observed with equal justice and beauty in “Christ our Life,” by Joseph Angus, D.D., that some find the truth who have not sought it; and these are the accidental

treasure-finders; and others find it as the result of diligent search. The author adds,

"The *fifth* parable represents the man who stumbles unexpectedly upon the gospel, and recognises its worth. His judgment and his feelings are all interested in the discovery. So is it with the converted prodigal, with the man reclaimed by some awakening dispensation of the providences of God, or by the earnest address of the preacher. So was it with the Reformation of the sixteenth century. So also with the revivals of true religion in modern times, with all epidemic movements of piety (if they may be so called) as distinguished from the earnest persevering spirit which the next parable suggests. Nor is it insignificant to notice, that the man who thus lights upon truth buys the field in which the treasure is found. Captivated with religion and the blessings it confers, he finds at first a difficulty in distinguishing between the accidental and the real; between its adjuncts and its essentials. In time he is able to say, 'Grace be *with all them that love our Lord Jesus Christ in sincerity*;' but this sentiment is the

fruit of expanded charity; and his first feeling is somewhat exclusive and restricted.

"The *sixth* parable describes another class of converts, already pretty numerous in our age, and likely to be largely augmented—the truth *seeker*, the merchantman dealing in goodly pearls. It is his business to seek the goodliest. Continuously and determinately he employs his skill. At length he succeeds; and, finding true piety, the kingdom of God, the pearl of great price, he secures it with no less firmness and decision than the treasure-finder, but with less boisterous joy, and with the advantage of purchasing only the pearl, not also the field that contained it.

"The unity and the love of the last days of the church will depend much on the general diffusion in our age of intelligent piety. The careless and the ignorant may be surprised into the gospel, and be blessed and saved by it; but they are not likely to take the gospel only. There are sure to be in their faith human admixtures of prejudice, of party feeling. The age of pearl *seekers* will be the brightest for the church."

SCRIPTURAL MUSEUMS.

In his recently published work entitled "The Lamp and the Lantern," Dr. James Hamilton makes the following valuable suggestions:—

"Few are able to visit the 'Lands of the Bible,' but those who desire to have their conceptions of sacred incident and scenery rendered more vivid, should miss no opportunity of viewing such magnificent pictures as the Panoramas of the Nile and of Palestine, which were lately exhibited in London. Beautiful as works of art, not a few spectators

can testify how brilliant they rendered many a page of the bible. And would it not be good if, in large towns, there could be collected a Scriptural Museum? specimens of the different animals, and trees, and herbs, and precious stones, mentioned in the sacred text; writers' ink-horns and leather bottles; winnowing shovels and hand-mills; javelins and water-jars, scrips and phylacteries, scrolls written inside and out,—the entire apparatus of ancient and Eastern life? Would it not be good to have

pictures and costly engravings, which illustrate the bible? and a library containing Eastern travellers, commentators, and all sorts of books which throw light on the Word of God? Would not such an institution be an invaluable acquisition to ministers, and teachers, and students? Might it not furnish excellent materials for many a popular lecture? And could there be a better treat for good scholars in our sabbath schools than a walk through its galleries?"

PASTORAL REMINISCENCES.

"FROM the top of the Calton Hill, said Dr. Chalmers," some months after he had left Kilmany, "I saw Normanlaw, an object visible from the west window of my manse. Dr. Jones was with me, but this did not hinder me from gazing on the pinnacle with a most eager direction of my heart, to that dear vale which stretches eastward from its base. O with what vivid remembrance can I wander in thought over all its farms, and all its families, and dwell on the kind and simple affection of its people, till the contemplation becomes too bitter for my endurance—and contrast the days which now are, with the days which once were, when I sat embosomed in tranquillity and friendship, and could divide my whole time between the pursuits of sacred literature, and the work of dealing out simple and spiritual teaching among my affectionate parishioners. This system is now, I grieve to say it, greatly broken up, and one must either signalize himself by resisting every established practice, or spend a heartless, hard-driving, distracting, and wearing-out life among the bustle of unministerial work, and no less unministerial company. I do not know what it will come to, but I can easily perceive that I shall not be right till I get myself emancipated from the multiplied drudgery of these ever-recurring avocations."—*The Missionary of Kilmany.*

THE DISABLED PASTOR.

The following lines were written by the Rev. H. Möwes, a German pastor, when compelled by severe and lengthened illness to relinquish all hope of resuming his pastoral office.

"YIELD now," said the Lord, "to a swift decay!"
 Then melted my strength as the foam away;
 A shadow I stood on the verge of earth,
 Thin, airy, as scarcely of mortal birth.
 And my life's young May, with its gladsome games,
 And the joyful cares of life's burning noon,
 And its glorious heights with their noble aims,
 All, all from my path are now pass'd and gone.
 Bright gush'd the tear to my quivering eye,
 And bow'd my sad spirit mournfully.

But there came a warmth from a world unknown,
 And the flowing tear from mine eye was gone.
 Seems it right to Thee, O my Father, God?
 Then I weep no more, but I bless the rod.

"Thou shalt lead this flock to my feet no more,"
 Said Jehovah, from whom my charge I bore.
 I bow,—I would not the thought awaken
 Why the pastoral staff from my hand is taken.
 Gladly I bore it in days that are flown;
 The pastor and flock familiar had grown;
 We had wander'd long through many a land,
 Yet, yet, has the shepherd's staff fall'n from my hand.
 Warm gush'd the tear to my quivering eye,
 And bow'd my sad spirit mournfully.
 Yet saw I Himself on the thorny way,
 His Shepherd's staff down at the fearful cross lay :—
 Seems it right to Thee, O my Father, God ?
 Then I weep no more, but I bless the rod.

"Thou shalt yet from thy haven safe be torn,
 And over the wave in thy frail bark borne;
 Thou shalt see in thy strife with storm and night,
 Nought round thee but sky and the billows' might."
 He said it, and swiftly the falling tide
 Bore me far out on the ocean wide.
 Oh, many a dove from my hand has flown;
 No olive-branch back in return is borne.
 Still gush'd the tear to my quivering eye,
 And bow'd my sad spirit mournfully.
 But yet, as he promised it ever has been;
 From the desert of waves was the bright heaven seen.
 Seems it right to Thee, O my Father, God ?
 Then I weep no more, but I bless the rod.

"True hearts shall be thine in a sacred bond,
 And friendships grow bright for the world beyond;
 Yet hold thyself ready, whenever I call,
 To loosen these ties, to break from them all."
 He spake it—and what He has promised has done;
 How many a heart to myself have I won,
 But ever to part, before closing day,
 To bless with kind greetings, and then away !
 Full gush'd the tear to my quivering eye,
 And bow'd my sad spirit mournfully.
 Yet pass'd even He through the parting hour;
 Proved He not with the loved one* its mournful power ?
 Seems it right to Thee, O my Father, God ?
 Then I weep no more, but I bless the rod !

Hymns for Invalids.

* John xiii. 23.

REVIEWS.

The Philosophy of Atheism Examined and Compared with Christianity. A Course of popular Lectures delivered at the Mechanics' Institute, Bradford, on Sunday afternoons, in the Winter of 1852—1853. By Rev. B. GODWIN, D.D. London: Arthur Hall, Virtue, and Co. 16mo. Pp. 298.

Modern Atheism; or the Pretensions of Secularism Examined. A Course of Four Lectures delivered in the Athenæum, Thornton, Bradford. By the Rev. J. GREGORY of Thornton, Rev. G. W. CONDER of Leeds, Rev. J. A. SAVAGE of Wilsden, Rev. E. MELLOR, A.M. of Halifax. London: Partridge and Oakey. 16mo. Pp. 222.

Atheism Considered Theologically and Politically, in a Series of Lectures. By LYMAN BEECHER, D.D., late President of Lane Seminary, Cincinnati, United States. London: John Cassell. 12mo. Pp. 307.

IT will be remembered by some of our readers that about nineteen years ago Dr. Godwin delivered a course of lectures at Sion Chapel, Bradford, on the Atheistic Controversy, which were subsequently published at the request not only of the regular congregation but of the professed atheists of the town, large numbers of whom had been constant attendants during their delivery. They received deserved commendation in the pages of this magazine, before it was in the hands of the present editor; being republished at Boston, they met with much acceptance in the United States of America; and in Bradford itself they produced results which were highly gratifying to the author, as the doubts of many inquirers were set at

rest, and the working men belonging to Christian communities in the town assumed a higher tone of confidence, and were less annoyed by their fellow workmen who had previously sometimes non-plussed them by their strange and bold assertions.

Of late, however, renewed efforts have been made in the neighbourhood by the advocates of scepticism. Cheap publications have been circulated, meetings held, lecturers engaged, and it was strongly inculcated on the minds of the working men especially, that what principally stood in the way of social improvement were the useless fictions, and pernicious tendency of Christianity. They were taught to believe that the sentiments which had been generally entertained respecting a Supreme Being and a future state of rewards and punishments were fabulous and baneful, withdrawing their attention from their real and substantial interests in this life, to what was only imaginary in relation to another world. This system was by its patrons announced as Secularism. Efforts of various kinds were made to counteract this evil, and among others, a resolution was passed by the Committee of the Town Mission urging the re-delivery of Dr. Godwin's Lectures. Two requisitions were also presented to him to the same effect, one signed by between two and three hundred names, including those of many of the most influential gentlemen of the town; the other comprising upwards of four hundred signatures principally of the working classes.

"On Sunday afternoon the 28th of November, [1852," we are told in the

preface, "the first lecture was delivered in the theatre of the Mechanics' Institute. The place was thronged, and it was estimated that as many as two hundred could not gain admission. The lectures were continued weekly, with a few intervals of a Sunday at different times, till their close on the 13th of March, 1853. The attendance was throughout the course densely crowded, every inch of sitting or of standing-room being apparently occupied, and the interest was kept up till the very last. The audience was principally composed of working men, most of whom, it seems, had not been in the habit of regular attendance at any place of worship, and many of whom were avowedly sceptical. There was throughout the most marked attention, and by all classes, believers and unbelievers, the most becoming and respectful behaviour. The view from the platform of such a crowd of faces, all instinct with lively feeling, was, as it was often observed, most singular. The whole appearance was very different from that of an ordinary congregation. The workings of the various countenances were remarkable. In one face you might see, as the argument advanced, a determined and fixed resistance to its force; in another doubt and inquiry were as plainly indicated; while in other cases conviction and delighted acquiescence were apparent. It not unfrequently happened that after a breathless silence there was an evident difficulty in restraining an outburst of satisfaction. In the delivery a degree of easy familiarity was generally adopted, and a conversational tone which could not be retained in a written composition. And if, as might be judged by the expression of the countenance, any argument or illustration seemed to be scarcely understood or appreciated, it was repeated in some other form, and perhaps more simply and perspicuously. This was an advan-

tage which the lecturer often felt in not confining himself to written discourses, and of which he fully availed himself, for the freedom and effect of which, in addressing popular assemblies, he thinks, no superior accuracy secured by reading can be equivalent.

"The manner of conducting the service was this: after a short prayer, in which those who were in the habit of prayer were requested to unite, a few verses of a psalm or hymn were sung, for nearly all in the northern manufacturing districts are fond of singing. The address then commenced. After proceeding for about half an hour, at a suitable pause the lecturer sat down for a few minutes to rest, and a few more verses were sung. The address was then resumed and continued for twenty minutes, or more if requisite, and the audience was then dismissed by some general benediction, or the expression of some kind and fervent wish for their welfare; after which groups of hard working and thinking men were seen earnestly canvassing the merits of the lecture."

This passage is given at length, because it will interest and perhaps guide in some measure other ministers whose local circumstances render it desirable that they should attempt a similar service. It may be expedient to add some information respecting the effects resulting from these lectures, as far as they are at present ascertained. "A large number of the working men who heard them," it appears, "as well as many who could not obtain the opportunity, were anxious to possess them, and presented to the author a strong request to publish them, to a compliance with which he was the more readily induced by the arrangement into which he found that he could enter with the highly respectable and enterprising publishers; by which, on his relinquishing all pecuniary interest in the edition, he

could secure 1,000 or 1,500 copies for the working classes of Bradford at half price, *i. e.* for one shilling and sixpence, which by the liberality of several gentlemen of the town would be reduced to one shilling." The Committee of the Bradford Town Mission testifies, in its Annual Report, that "some whose faith had been wavering have been confirmed in the truth, and others who had embraced atheistical sentiments have been led to abandon them, and are now found among the worshippers of God." A gratifying public demonstration has also been made very recently of the acceptance with which these Discourses have been received, especially by the classes for whose benefit they were more immediately designed. We learn from the local papers that a few weeks ago, a large meeting took place, at which the mayor of Bradford presided, surrounded by several respectable ministers of different denominations, and other gentlemen of the neighbourhood, for the twofold object of circulating the volume at a cheap rate, and of presenting to the author, as a token of regard and affection, a beautifully bound bible, *purchased by the spontaneous offerings of the working men who had attended the Lectures.* After several appropriate addresses had been delivered "the circulation of the work commenced," says the Bradford Observer, "and the eagerness manifested by the crowd to procure copies created a scene of considerable excitement. No fewer than twelve hundred copies were sold in half an hour. This exhausted the stock, while many in the room were yet unsupplied. To allay the disappointment which would otherwise have been felt, Mr. J. V. Godwin promised to use his efforts to obtain, at the reduced price, an additional thousand copies from the publishers."

These lectures are substantially, though with many alterations and ad-

ditions, those which the author formerly published as "Lectures on the Atheistic Controversy." They begin with the adduction of proof that atheism is grounded on doubtful speculations; that it is not in harmony with human nature; and that in its moral aspects it is forbidding. An examination of several atheistic hypotheses succeeds, occupying three lectures. Evidence of the existence of God from the works of nature follows: derived from the physical structure of man, the relation of man to the world which he inhabits, and the relation of the world which man inhabits to the great system of which it forms a portion. In this part of the discussion the author's extensive acquaintance with natural philosophy, and especially the physiology of the human body, has enabled him to write in a manner that is equally interesting and conclusive. After disposing of objections, in a ninth lecture, he proceeds to illustrate the nature, character, and government of the Supreme Being, showing that his works lead to the conclusion that His existence is eternal, underived, independent, necessary; that He must be infinite, immutable, omnipresent, a spirit, and the only God; and goes on to consider the conclusions which, from the views of the Creator already taken, we are warranted to draw respecting his moral perfections. God's providential government which has reference to the well-being of all his creatures, and his moral government which relates to the conduct of rational beings, then pass under review, and difficulties are obviated arising from the apparent uselessness of some creatures, and the amount of evil which indisputably exists. The atheistic philosophy is then, in the concluding lectures, compared with Christianity. It is remarked that atheism is professedly a philosophical system, but Christianity a divine communication; that one is a

system of belief, the other of disbelief ; that atheism does not meet the wants of man, or come home to the feelings of human nature, but Christianity does, and in the most effectual manner ; that the one provides only for this life, discountenancing all concern and inquiry about the solemn future, the other cares equally for this life, and at the same time makes provision for the life to come. Then, finally, an inquiry is instituted concerning the bearing of the respective systems on three important points, *man*, *morals*, and *happiness*, and the argumentative discussion is closed with a beautiful and impressive testimony to the truth and value of that religion which the lecturer had recommended to others, which had been for about fifty years his light and comfort, from which he had derived his highest happiness and his best support, his prompting motive and his sustaining power. "I have endeavoured," said Dr. Godwin, "to look every difficulty and every objection fairly in the face, and to ask what could be said why I should not die as I had lived in the faith of the gospel ? In preparing these lectures I have most carefully reviewed the whole argument, and my full conviction is, not only that if Christianity gives no light all is darkness, but that the religion of the bible is from God, that it is man's only hope, and man's best friend."

This is a masterly treatise, and will fully repay the attention of all who read it. The author's clearness of perception and delicacy of taste, his extensive reading and soundness of judgment, his perspicuity of thought and elegance of diction, were important qualifications for the work he undertook to perform, and will secure the approbation of all who are able to appreciate its merits ; but its principal charm consists in the candid and considerate spirit which it everywhere

evinces : unflinching firmness in adherence to truth appears throughout in combination with uniform gentleness towards its opponents. The work is especially adapted for intelligent young men and women.

The small publication which stands second on our list consists of lectures called for by four others in favour of what is called Secularism, which had been delivered at Thornton by two of the professors of that form of infidelity. This accounts for the choice of topics, and in some measure for the manner of their treatment, as the Christian lecturers had to track their predecessors into the regions which they had selected. The first lecture is entitled, "Christianity weighed in the balance ;" the second, "Thomas Paine, his life, times, and opinions ;" the third, "The rise and progress of Christianity—the origin of the Trinity—the dark ages and the dawn of mental light ;" the fourth, "Modern Christianity and secularism philosophically examined and compared." Competent ability is displayed by each of the four Christian lecturers : the productions of their antagonists we have not seen.

The subjects of Dr. Beecher's lectures are, The Being of a God—Causes of Scepticism—the Perils of Atheism to the nation—the Attributes and Character of God—the Necessity of a Revelation from God to man—the Old Testament favourable to free and independent governments—the identity of the Old Testament and the New—the Bible a Revelation from God to man—the proof of the Reality of Miracles—Objections to the Inspiration of the Bible—Prophecy—the Decrees of God.

The English publisher has prefixed to the work a few introductory pages, in which he says, "I had the happiness of forming an acquaintance with Dr. Beecher on his visit to this country in 1846 ; and having had the honour also

of entertaining him as a guest during a great portion of his stay in the metropolis, I had the opportunity of noting some of the peculiar and most remarkable traits in his character. Dr. Beecher is now upwards of seventy-seven years of age. To his truly patriarchal dignity are united a gigantic intellect; energy of action; an inflexible adherence to what he believes to be just principles; strong faith in the moral government of God; complete resignation to the divine will; unaffected piety; and great simplicity of habits and manners. And Dr. Beecher is not only a remarkable man himself; he is the head and father of a remarkable family, all the members of which are favourably known in the United States. The name of his second daughter, Mrs. Harriet Beecher Stowe, has become 'familiar as a household word,' both in America and Europe. The elder sister, E. Catherine Beecher, occupies a prominent station among the women of America, having devoted the chief portion of her life to the advancement of female education, by the establishment of institutions for the education of female teachers, and thus providing competent Christian instructors for a very large portion of the juvenile population. Six of Dr. Beecher's sons have for several years been contributors to general and local literature, in addition to exercising the office of the Christian ministry." Dr. Beecher is undoubtedly a man of talent, and there is much in this volume adapted to do good to English readers, though, on the whole, we think it better adapted for the meridian of Cincinnati than of Great Britain.

The publication of these works is seasonable. The spirit of the age that is, and yet more the spirit of the age that is approaching, require that we and especially our children should be fortified against the assaults of infi-

delity in all its forms. We quite agree with the advice given by Dr. Godwin, when he says, "Let me also urge on the attention of parents and guardians the propriety and the necessity of making the great foundation of all religion a part of the education of those who are entrusted to their care. Do not be content with merely apprising them of the truths which religion teaches, let them also know the ground on which they rest. This is not the age of implicit faith; the reverence for opinions, merely because they are of long standing and of general extent, is continually diminishing. Error has now taken the field, and it possesses in the peculiarities of the present times, facilities of access to every mind. Its weapons are furnished, and its partizans are zealous; and should truth remain quiescent, and slumber on its rusty armour in dreams of safety, while the foe is abroad and active? Teach, then, your interesting charge the nature and the solidity of that foundation on which all your hopes rest. Show them that you have 'not followed cunningly devised fables'—that your faith is not an hereditary prejudice, nor your hope a fond delusion. Teach them not only that there is, but why you have the undoubted assurance that there is, a supreme and glorious Creator, who is both the benefactor and the judge of man; show them how his name is written on every flower, how his glory shines in every sunbeam—let them see in the wonders of science, in the course of nature, in the curious arrangements and exquisite adaptations which the structure of plants and animals exhibits, the wisdom, power, and goodness of the great Parent of mankind. Accustom them thus early to follow 'nature up to nature's God,' and thus, while they acquire a taste for some of the purest of earthly pleasures, they will be prepared to find the whole crea-

tion a most interesting volume of sacred theology."

A New Greek Harmony of the Four Gospels, comprising a Synopsis and a Diatessaron; together with an Introductory Treatise, and numerous Tables, Indexes and Diagrams, supplying the necessary Proofs and Explanations. By WILLIAM STROUD, M.D. London: Bagster and Sons, 1853. Quarto, Pp. cexvi. 382.

WHEN a large and valuable book like this comes into our hands, we often find it difficult to determine which of two courses to adopt respecting it. The most pleasant would be to examine it thoroughly and discuss its merits fully; but this implies delay: there must be time to read, time to consider, time to write; and when we have determined to pursue this course, it has sometimes happened that other urgent claims have deferred again and again the fulfilment of the intention, till the appearance of the article would have been unseasonable, and the work has not been noticed at all. It is often better therefore to look through a book cursorily, and make such a report as a brief examination will authorize, in a few sentences. Such a course, though not satisfactory to the reviewer, is generally more acceptable to the author, the publisher, and even the reader, than long continued procrastination. This is the course which we adopt in the present case.

Dr. Stroud is favourably known to theological students as the author of an original and profoundly interesting treatise on the Physical Cause of the Death of Christ. He has had the work before us in hand more than thirty years; and he tells us that it is original, the whole subject having been re-examined and re-arranged. In the preliminary dissertation a large amount of historical and explanatory matter is

collected respecting the nature and contents of the several gospels, their authors and objects, as well as their relation to each other, and to the remaining books of the New Testament. The principles and rules according to which a work of this kind ought to be conducted, with a view to exclude mere conjecture and as far as possible to attain demonstration, are also discussed and determined. The Greek text, which for such a purpose is obviously preferable to any translation, has been corrected by the aid of all the principal critical editions from the received text to that of Tischendorf; and in the foot-notes, the authorities for every material alteration are annexed. The sacred history is carefully analyzed and described; being divided into twelve principal parts, subdivided into nearly fifty sections and more than seven hundred paragraphs, each of which is numbered, and preceded by a short notice of its subject, and a reference to the source whence it is derived."

The introductory dissertations occupy about one third of the volume; in the remaining two-thirds, the Greek text is exhibited to the eye. The passages furnished by a single evangelist are printed across the page; passages given by two or more evangelists are displayed in parallel columns. On the left of the page, in these cases, is the Diatessaron, being the whole digested into a single and continuous statement; on the right, columns corresponding with the number of evangelists who have recorded the transaction; and in the centre, references showing from which of the gospels and on what grounds the portion of the consolidated text is taken. Explanatory notes, comprising various readings, scripture references, and "a few passages excluded from the text in consequence of their being unsuited to a harmony, are introduced at the foot of the page."

The desirableness of a well executed Harmony of the Four Gospels and the difficulty of constructing one in every respect satisfactory, are attested by the number of publications of the kind which have appeared. A Harmony in Greek is for the purposes of verbal criticism far more valuable than one in any other language, as it enables the student to compare the identical words used by the different inspired writers in giving account of the same occurrence, so that one explains or fixes the meaning of a word employed by another. Many Greek Harmonies have been published since the Reformation, of which those of Le Clerc, Newcome, Priestly, Greswell, and Robinson, have attained the greatest celebrity, and have been translated more or less closely into English. Their correctness is of course affected by the views of the compilers respecting the duration of our Lord's ministry, and other chro-

nological questions which admit of difference of opinion. Dr. Stroud assigns the commencement of the public work of Christ to the Feast of Tabernacles in A.D. 26, and its termination to the feast of the passover in A.D. 30. Some of the convictions that have influenced his arrangements are not generally entertained, and we are not prepared at present to acquiesce in them. He believes the gospel of Luke to have been that which was written first, and regards Mark's as an abridged harmony of Luke's and Matthew's. He has, however, given much attention to the subjects on which he writes, and he evidently investigates independently as well as uprightly.

To all ministers who can obtain it this volume will furnish material assistance in their work. The more we have looked at it, the more fully we have been convinced of its practical value.

BRIEF NOTICES.

A Selection from the Correspondence of the late THOMAS CHALMERS, D.D., LL.D. Edited by his Son-in-Law, the Rev. WILLIAM HANNA, LL.D. Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. Crown 8vo. Pp. 538.

More than four hundred letters are contained in this volume addressed to persons of very different classes, but everywhere exhibiting to view the same heart. There is not one of them that might not be described as a characteristic letter. Whether written to a statesman or a lady, a bishop or a dissenting minister, a Scotchman or a foreigner, you see simplicity in combination with mental power, benevolence in combination with integrity, and renunciation of self-righteousness in combination with great zeal for God. The writer was placed at different times in different positions, and his opinions on some subjects underwent modification, but he was uniformly Thomas Chalmers. During all the middle and later years of life he was constantly the man of faith and the energetic benefactor of his species. There is not much in the volume to surprise those who have read his life, but there is much to attract esteem for

the man, and those letters seem to us to be fraught with the greatest interest which are addressed to members of his own social circle.

The Dead in Christ. Their State, Present and Future. With Reflections on the Death of a very dear Christian Friend. By JOHN BROWN, D.D., Edinburgh. Edinburgh: Alexander Padon. London: Hamilton, Adams, and Co. 1852. 24mo. Pp. xii. 167.

We have derived from this little volume much pleasure. Anything more suitable to put into the hands of a bereaved mourner, or of one who is himself anticipating speedy removal from the present scene we do not remember. "It has been one of the greatest blessings of my life," says Dr. Brown, "to have been intimately connected by relationship and friendship with not a few of 'the excellent ones of the earth;' and I have been called on to pay my full proportion of that tax with which such a privilege, when connected with a longer term of years than is usually allowed to men, is necessarily associated." The immediate occasion of this publication was the recent departure of a number of Christian friends, and especially

the death of a very dear relative. It will be naturally anticipated that the consolations which such a man as Dr. Brown collected from the scriptures for his own heart under such circumstances would be likely to bear scrutiny and deserve the consideration of others; and so it will be found. The work is the more valuable for the author's adherence to the maxim which he quotes from Dr. Owen, "When God does not speak on such topics, it is our wisdom to be silent. If the light of his truth does not go before us, we had better stand still."

The Million-Peopled City; or, One Half of the People of London made known to the Other Half. By JOHN GARWOOD, M.A. Clerical Secretary to the London City Mission, and Editor of "The London City Mission Magazine." London: Wertheim and Macintosh. 1853. 12mo. Pp. x. 317.

The author's special object in this volume, he tells us, is "to illustrate the condition of the working classes of the metropolis, to which his attention has been anxiously directed for very many years, with the design of calling into exercise larger efforts for their benefit. The five chapters of which the work consists are on Criminal and Destitute London Juveniles, or, the Ragged School Class—Greenwich and Chelsea Pensioners—the London Cab Driver—the London Omnibus Man—and the Irish of London. It was to the last chapter that we turned in the first instance, and its contents were sufficiently interesting to induce us to string together extracts from it, as an article for our Essay department. Under each of the other heads there will be found matter highly deserving the attention of Christian philanthropists, though brought out in a style which indicates that Mr. Garwood did not aim at either elegance or condensation.

Religion and Business, or Spiritual Life in one of its Secular departments. By A. J. MORRIS. London: Ward and Co, 27, Paternoster Row. 1853. Pp. 156.

True religion is the practical development, in every day life, of the influence of Christian truths on the understanding and heart. The piety of the genuine Christian manifests itself, not in his withdrawal from the business and engagements of earth, but in his truthfulness, kindness, and integrity, in all his transactions, in the workshop, the market, and the counting-house. That piety is most wholesome which is most active, which allies itself to all the actions of life, and thus imparts a value and beauty to its most divine engagements.

"This is the famous stone
Which turneth all to gold."

To promote this piety is the design of this little volume; and it is quite refreshing to turn from the sickly sentimentalism with which the press teems to its healthful and vigorous pages. It is full of weighty truths. With pleasing freshness it traces the operation of Christian principles in the man of business, points out his peculiar dangers and temptations, and fearlessly exposes and condemns the glaring inconsistencies and dishonest evasions of professors in matters of commerce.

VOL. XVI.—FOURTH SERIES.

Naaman; or, Life's Shadows and Sunshine. By Rev. T. W. AVELING. London: Snow, Paternoster Row. 1853. 12mo. Pp. 180.

This is a series of lectures in which the circumstances attendant on the leprosy and cure of Naaman are made the media for the illustration and enforcement of spiritual truths. The design is good. The narrative portions of the word of God are full of instruction and afford valuable aid to the student of God's character and government, and of the principles of human nature, which are the same in every age and clime. These lectures were delivered by Mr. Aveling at the commencement of the present year, and he modestly informs us, that "so far as regarded the hearing of these lectures, the hopes and desires cherished were most abundantly realized, in the large numbers that listened to them. And now with the desire of making them, if possible, more widely useful than the limited range of the pulpit allows, they are printed and sent forth to the world." We can readily believe that they were heard with pleasure, and we hope that they may be found to have been productive of permanent results, a knowledge of which may cheer the author in the languid state of health into which we regret to learn that he has fallen.

The Ultimate Ground of Missionary Operations. A Lecture delivered at the Baptist Library, Moorgate Street, London, October 20, 1852, at a Meeting of the Young Men's Association in Aid of the Baptist Missionary Society. By JOHN HOWARD HINTON, M.A. London: 16mo. Pp. 24. Price 4d.

In an epitome which the author himself furnishes, he says, "We set out with inquiring after the ultimate ground of Missionary Operations. The most proximate one is benevolence, but benevolence does not derive a gratification sufficiently ample to render this satisfactory; the second is duty, but neither is this satisfactory, it is too cold and unscriptural; the third is sympathy with God in a grand scheme of moral probation, and here, if I mistake not, the heart can rest. We would preach the gospel to every creature, not so much expecting that every one shall attain salvation, for that will not be; not merely to acquit ourselves of an obligation, for every duty needs its animating motives; but that every man may be made acquainted with the glorious truths to which God has made man's heart to respond, and for his response to which, time, judgment, and eternity are waiting."

The Heresies of Rome. By J. F. SPARKE, Author of the "Poetical Miscellany." London: Houlston and Stoneman. 12mo. Pp. 280.

We cordially recommend this little book to the notice of our readers. In thirteen chapters, with an appendix, it discusses the chief dogmas of Rome. By the practical method of applying to them the test of scripture, and in a clear and forcible style, it points out how they violate the letter and spirit of the gospel. It is adapted for general circulation. The cheap and concise form in which it is brought out bringing it within reach of the humblest members of our churches and congregations.

Rosalie; or, the Truth shall make you Free. An Authentic Narrative. By Mademoiselle R. B. DE P * * With an Introduction by the Rev. Joseph Ridgeway, Incumbent of Penge.* London: Arthur Hall, Virtue, and Co., 25, Paternoster Row. 1853. 12mo. Pp. xv. 290.

This history of a soul struggling out of the bondage of Rome into the freedom of the gospel has all the charms of fiction with all the value of truth. The writer deserves the best thanks of all protestants for having given to the world a narrative of her spiritual life; illustrating as it does, the ignorance and slavish fear which popery engenders, the obstacles to be overcome, and the sacrifices to be made when it is renounced, and the subsequent peace which fills the heart. Having perused the volume ourselves with great interest, we cannot do otherwise than give it our hearty commendation. They who once commence it will find it difficult to lay it aside till the last page is reached. As a book for reading circles, or to lend to intelligent Roman catholics, it deserves and no doubt will obtain a wide circulation.

Remarkable Escapes from Peril. R.T.S. Monthly Series. Pp. 192. Price 6d.

A more interesting companion than this for a two hours' journey by railway need not be desired. After a suitable introduction, it furnishes a great number of "Signal Deliverances from imminent Perils of Men who became eminent for Piety and Usefulness."—"Faith and Prayer Rewarded by Signal Deliverances from imminent Perils"—and "Providential Deliverances from danger by Instrumentalities of a Remarkable Character." The whole is adapted to cherish confidence in God, and encourage the habit of committing ourselves hour by hour to his protection and guidance. Of late years, the firmest adherents of evangelical truth have been too apt to lose sight of providential interpositions, and under the impression that the age of miracles is past, many Christians surrender hopes and consolations to which the discourses of our Lord respecting our Father's paternal care and love warrant us to cling.

Venice, Past and Present. Monthly Series. London: R.T.S. 18mo. Pp. 192. Price 6d.

The History of the Republic constitutes Part the first, comprising its Origin—its Progress—its Meridian—its Decline—its Fall. Part the second describes the Grand Canal—St. Mark's Place and the Ducal Palace—the Duomo—the Churches—the Public Buildings, and the Adjacent Isles.

The Greek and Eastern Churches: their History, Faith, and Worship. Monthly Series. London: R.T.S. 18mo. Pp. 192. Price 6d.

Here we have the Origin of the Greek Church—the Progress and Present State of the Greek Church—the Tenets of the Greek Church—the Ceremonies of the Greek Church—the Worthies of the Greek Church—the Heretics and Sectaries of the Greek Church—and the Relations to Protestantism of the Greek Church.

Hymns for Invalids, or Spiritual Songs for the Season of Sickness. London: R.T.S. 18mo. Pp. 384. Cloth.

Many an invalid will be thankful for this volume. The hymns, being about three hundred in number, are the productions of many different authors, and properly diversified as it respects both matter and style, though all evangelical and devout.

The Voice of the Bible to the Age: a Memorial of the Jubilee of the British and Foreign Bible Society. By the Rev. ALFRED HENRY NEW, Leamington. Dedicated, with permission, to the Right Hon. the Earl of Shaftesbury. London: Partridge and Oakley, Paternoster Row. 1853. 12mo. Pp. xii. 167.

This is clearly the production of a young author. The work is divided into seven chapters, in which are severally discussed, The History of the Bible—The Position of the Bible among the Books of the World—The Bible the Test of Creeds—The Influence of the Bible on the present Happiness of Man—The Influence of the Bible on National Prosperity—The Influence of the Bible on Man's Dignity and Destiny—The Claims of the Bible to our best Attention. In the first chapter the writer has collected much useful and interesting information. Of the subsequent parts of the book we cannot speak in very flattering terms. Nowhere do we perceive indications of independent and manly thought. The style moreover presents great inequalities. Occasionally it is vigorous and even beautiful, oftener languid and prosaic. It is well that the Bible has other voices which have spoken in its advocacy to this age.

"Preach the Word." The Matter and Manner of Preaching considered. By GEORGE FREDERICK MABERLY. London: Robert Theobald, Paternoster Row. 1852. 12mo. Pp. 48.

A valuable tractate to be perused with profit by all whose business it is to "preach the word." The two chief points on which the writer insists are of the highest importance. Christ must be the grand theme; extemporaneous exposition the usual mode of successful preaching. While we do not stand prepared to commit ourselves to every sentiment, we entirely concur in the general scope of Mr. Maberly's production.

The Pilgrim's Progress (from this World to that which is to come). By John Bunyan. A New Edition, with a Memoir by J. M. Hare. The Allegory illustrated with Outline Engravings, drawn by J. B. Clayton, and the Biographical Sketch, with Engravings of Interesting Relics and Recollections of Bunyan, from Drawings by J. L. Williams. London: Ingham, Cooke, and Co. 8vo. Pp. 336.

Unnumbered as are the editions of this inestimable work, it always gives us pleasure to learn that a new one is in the market; and this

possesses excellencies which cannot fail to recommend it to public patronage. From the first we regretted that the edition published by the Hanserd Knollys Society, on which the editorial labours of Mr. Ofor conferred pre-eminence, was printed in the spirit of antiquarianism in the old orthography; as this rendered it impossible for boys and girls to read it without the detriment which accrues from familiarizing the eye with obsolete and consequently erroneous spelling. Mr. Hare, the editor of the present work, has avoided this, while he has judiciously availed himself of Mr. Ofor's labours in re-producing the genuine text. He has also prefixed a short well-written memoir, adapted to general perusal, which is adorned with a large number of excellent wood-cuts representing scenes and articles connected with Bunyan's life. The book is in every respect well got up, constituting, though independent of all others, a volume of what the publishers call the "National Illustrated Library."

Uncle Tom's Cabin, or Life among the Lowly. By HARRIETT BEECHER STOWE. *New Illustrated Edition, with Frontispiece by John Gilbert, Ornamental Title Page by Phiz, and 130 Engravings on Wood by Matthew Urwin Sears.* Edinburgh: Adam and Charles Black. 1853. Post 8vo. Pp. 508. Cloth, gilt.

Criticism on this popular tale is now obsolete. All that a reviewer has to report upon is the merits of the style in which a publisher presents the work to the world. Here all seems to be done to furnish a handsome book that the paper-maker, the typefounder, the printer, the engraver, and the binder can do when combined harmoniously under the direction of a man of taste who knows his own business as well as something of theirs. If any rival publishers think that this volume is not the *ne plus ultra*, let them send us a better.

Christian Income and Expenditure. Leaves from the Journal of a Young Pastor. Translated from the German. Edinburgh: T. Constable and Co. 1853. Square 32mo. Pp. 69.

An interesting little tale, illustrative of the freedom of Heaven's gifts, and the spirit in which they should be presented to the attention of the needy.

The British Cabinet in 1853. Earl of Aberdeen, Lord John Russell, Lord Palmerston, Sir James Graham, Mr. Gladstone, Earl of Clarendon, Duke of Argyll. London: T. Nelson and Sons. 1853. 24mo. Pp. 346.

Biographical sketches of these statesmen and their colleagues in the ministry cannot fail to be acceptable at the present time. Those presented to us in this volume are the production of a writer whose opinions and prepossessions seem to harmonize with those of the more liberal part of them. Due care has been taken in seeking out the information, and a good natured spirit prevails in the estimate formed of character.

RECENT PUBLICATIONS.

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

A Brief Account of the Settlements of the Emancipated Peasantry in the Neighbourhood of Brown's Town, Jamaica; in a Letter from John Clark, Baptist Missionary, to Joseph Sturge of Birmingham. *Birmingham: J. W. Shewell. 8vo., pp. 12.*

All are Living: A Discourse in Proof of the Doctrine, that the Soul while Separated from the Body is consciously Alive. Preached at Liverpool Road Chapel, Islington, on Sunday, February 20, 1853, on the Occasion of the Death of Anne, Wife of the Rev. Dr. Beecham. By WILLIAM ARTHUR, A.M., Author of "A Mission to the Mysore," &c., &c. *London: 8vo., pp. 24. Price 6d.*

Every Mother's Book. Plain Advice on the Management and Diet of Infants, with Observations on the Symptoms of the Diseases to which they are Liable. By WILLIAM PEARCE, Esq., M.R.C.S.E. and L.S.A. *London: Grant and Griffiths. 24mo., pp. 46. 1853.*

The Footmarks of Charity: Sketches of Sir Thomas Fowell Buxton, Elizabeth Fry, Joseph John Gurney. By Mrs. THOMAS GELDART, Author of "Emilie the Peacemaker," &c., &c. *Norwich: Josiah Fletcher. 24mo., pp. 34. 1853.*

Unconscious Influence. A Sermon preached by the Rev. HORACE BUSHNELL, D.D., of the United States. *London: Partridge and Oakey. 24mo., pp. 34.*

Things to be Thought of. Addressed to the Young. By the Authoress of "Little Things." *Edinburgh: W. P. Kennedy, 15, St. Andrew Street. 24mo., pp. 96. 1853.*

Switzerland: Historical and Descriptive. Monthly Series. *London: R.T.S. 18mo., pp. 192. Price 6d.*

The Eclectic Review. June, 1853. Contents: I. Protestant and Roman Catholic Missions, II. Mure's Critical History of Greece, III. St. John's Indian Archipelago. IV. Newman's Odes of Horace, V. Chancery Reform, VI. Lorenzo Benoni's Passages in the Life of an Italian, VII. Recent German Works on the Apostolic Church. Brief Notices—Review of the Month—Literary Intelligence, &c., &c. *London: 8vo., pp. 127. Price 1s. 6d.*

The Christian Treasury: Containing Contributions from Ministers and Members of various Evangelical Denominations. June, 1853. *Edinburgh: Johnstone and Hunter. 8vo., pp. 47.*

The Journal of Health: A Monthly Magazine, devoted to the Popular Exposition of the Principles of Health, The Causes of Disease, and the Methods by which the former may be Maintained and the latter Cured or Avoided. Edited by Dr. WALTER JOHNSON, formerly Medical Tutor at Guy's Hospital. June, 1853. *London: Simpkin, Marshall, and Co. 8vo., pp. 240.*

INTELLIGENCE.

AMERICA.

PROVIDENTIAL ESCAPE OF THE REV. J. C. ONCKEN.

Mr. Oncken intending to be present at the anniversary meetings held in New York and its neighbourhood arrived in that city in the first week of May, and attended the first meeting of the American and Foreign Bible Society held in the building recently erected for the purpose in Nassau Street.

On the sixth of May at eight in the morning he left New York for Boston by the New Haven railroad. A little before ten the train was proceeding at the rate of about fifteen miles an hour when it reached the place at which it usually crosses a part of Norwalk harbour, the water being at the time ten or fifteen feet deep, and about an equal distance from the bridge. A steamer having just passed through this was open; and the engine, baggage car, two passenger cars and part of a third were precipitated into the gulf below. For a moment, the locomotive was seen in mid-air. Then, with a crash it disappeared with the tender from sight. The first passenger car sank and immediately filled with water. The second turned over. The third broke in the centre, but hung by the connecting rods on the edge of the bridge till the rods were cut.

In the course of the afternoon, twenty-eight corpses were lying in one small apartment of the station-house, and thirteen in another, thickly covering the floor, all rigid in death and most of them disfigured with bruises and cuts. "Among them," says a narrator, "numerous surviving friends were eagerly scrutinizing each countenance with mingled hope and fear searching for the lost. As one after another was identified, the scene was painfully affecting. Infancy, youth, and old age were all represented among the dead." There were the bodies of "two clergymen, eight physicians, sixteen women, and two children;" the whole number of those killed was forty-five; seventeen others were seriously injured, though not fatally. Those who were not maimed were so chilled as to have lost the power of self-control.

Mr. Oncken, though mercifully preserved from death, was too much injured to proceed any further on his journey. He remained on the spot some days, then returned to New York, and subsequently proceeded to Boston. He was not able to reach Albany where the meetings of the Missionary Union were being held till twelve days afterwards.

When he entered the place in which they were assembled, the business before them was suspended, and the president addressing him said, "It is my official duty, my dear brother, a duty which I perform with great personal pleasure, to introduce and welcome you to this Union, representing the baptist denomination of Christians, in sixteen of the states of this nation. In thus introducing you, allow me to add but a single word. Although you have come from a far country, you are not unknown to us. We have heard of you, and thought of you with great interest for many years. When we heard that you were about to visit this country, our hearts were filled with joy. Judge, then, of the gloom which fell upon our hearts, when we heard that by the terrible calamity which plunged so many of our own citizens into eternity, you were a sufferer. But, thank God, you escaped; although in that calamity you could exclaim with an ancient saint, 'There is but one step between me and death.' We are grateful to God that he has spared your life, and that you are permitted to meet with us to-day. And now, my dear brother and friend, I bid you welcome to our beloved land, to our hearts, our homes, and our councils; and, while we express our heartfelt regret at your present suffering, we trust that your health may be speedily restored, and that you may live long to labour for and to benefit your Christian brethren and your race."

Mr. Oncken replied: "Mr. chairman, honoured sir, and beloved brethren and sisters in our common Lord. Allow me, first, to present to you, my beloved and honoured brother, and through you to this honoured assembly, my humble and heartfelt thanks for the hearty and Christian reception which I have met with upon this occasion. The circumstances under which I appear among you are so solemn,—to me so awfully solemn,—my health being yet only partially restored, I still suffering from the awful catastrophe at Norwalk—you cannot expect an address from me at this time. All I wish to say now is, for myself and all the dear brethren, my co-labourers on the continent, the churches numbering more than four thousand members sweetly united, how much we feel that we owe to American Christians, and especially to the brethren of my own denomination.

"I have, my beloved brethren, always looked upon it as a singular providence of God, that when, by the study of the New

Testament, I had been brought to the knowledge of the truth, I wrote to Scotland, soliciting some brother to come over and baptize us, but no one responded to the request; and then wrote to England, but still received no response; after waiting five years an American brother was sent to Hamburg, and baptized us. I looked upon that as a providence of God, without which we should not have received at the hands of our American brethren the powerful aid they extended to us. Hence, though dwelling at a distance, we are one in spirit, and rejoice together in one blessed hope.

"Allow me now, my dear brother, to present to all, to the board especially, for myself and my fellow labourers and the dear brethren in Germany, our heart-felt gratitude for the aid which we have experienced at your hands in the past; I hope, if I am permitted to address you on the morrow, to have strength to give you some facts of interest. But now, my brethren, you will permit me to sit down."

A letter from Mr. Oncken dated Boston, May 27th, with an extract from which we have been favoured, gives the latest information respecting him that we possess. "As soon as I can stand on both legs," he says, "my labours will begin. Yesterday evening and this morning I attended Union prayer-meetings; at the latter I gave an address. This afternoon I return to Newton, where I shall remain a few days, and at the close of next week I shall return here and attend large meetings. After this I shall most likely return to New York, and then attend all the state conventions of the baptist churches in rotation. My leg is improving; only my head and neck still often feel uncomfortable."

May the same gracious Preserver as interposed in this hour of peril, guide and protect him throughout his journey, and restore him in safety to the scene of his important labours!

PHILADELPHIA.

Dr. Belcher of this city, in writing to the Rev. J. Smith, jun., of Soham, makes the following gratifying statement:—"You will be glad to hear that the cause of Christ in our denomination in this vast country is progressing. We have not less than twenty baptist churches in this city, including probably 5,000 members; and though we have no noisy stir, nearly all our pastors have for some time past been baptizing once or twice a month. Our public societies are making rapid progress. We have less noise than formerly, but more work."

HOME.

BARNESLEY, YORKSHIRE.

On the 29th of April, a numerous meeting was held in the baptist chapel, Barnsley, for the purpose of presenting a testimonial to the Rev. W. Cathcart, Geo. Smith, Esq., M.D., having been called to the chair, opened the proceedings by stating that the object of the meeting was to present a testimonial to their much respected minister, as a mark of their esteem and gratitude for a series of lectures which he delivered about two months ago, entitled "Examinations of the Lectures of the Rev. G. Gillow, on Transubstantiation and Confession." The manner in which those Roman Catholic lectures were refuted was most satisfactory and clear. The able lecturer took the Latin Bible, (their own standard edition of the scriptures,) and contrasted it with the doctrines under review most successfully, showing that the doctrines, as held by the Roman Catholic church, are not sanctioned even by their own bible. Mr. Smith said, "We cannot but acknowledge that Mr. Cathcart most richly merits a tribute of gratitude for the dignified and ingenious manner in which these catholic fallacies were exposed, by quoting from several of their own standards full proofs of his statements; and while we admire those lectures as a treat to all bible readers and true protestants of Christ's church, we cannot but feel pleased that this tribute has been partly subscribed for by many who attended from curiosity, and belonged to no particular section of the church, but from a sincere conviction that truth must and will prevail. It would be well, in the present crisis, to see the ministers of the protestant church, as a whole, take the matter up with such zeal as has been shown by Mr. Cathcart." The testimonial was a massive tea-pot, on which was the following inscription:—"Presented to the Rev. Wm. Cathcart, Barnsley, on occasion of his delivering two lectures in examination of Transubstantiation and Confession." The Rev. W. Cathcart very feelingly and eloquently acknowledged his pleasure in receiving so valuable a mark of the esteem which was manifested for his labour in defence of truth. This is the second presentation made to Mr. Cathcart during the past few weeks, the first being a writing desk, which was subscribed for and presented by a few young men, on account of the said lectures.

SOHAM, CAMBRIDGESHIRE.

On Lord's day, May 22nd, the Rev. M. W. Flanders of Cottenham preached the 101st anniversary sermons of the baptist church in this place, which were all well attended. On the Monday following, between two and three hundred persons sat down to

tea; after which a public meeting was held, at which there was a still larger attendance, when the Rev. J. Smith, jun., the newly-appointed pastor, was publicly recognised. The Rev. A. T. Shelley of Soham, independent minister, presided, and gave our pastor a hearty welcome to the town. The Rev. W. Jarrom of Isleham, general baptist minister, offered prayer. A deacon then read a statement on behalf of the church; and the pastor gave an account of his Christian experience, his ministerial career, his call to Soham, and his views of divine truth. The Rev. W. W. Cantlow of Isleham, as the senior minister, after giving the pastor a hearty welcome to the neighbourhood, delivered a charge; the Rev. J. Richardson of Barton Mills addressed the church; and the Rev. W. C. Ellis of West Row, the congregation. Other ministers were also present to take part in the service, but the hour being late the meeting closed with singing and prayer. On the next day the Sunday-school festival was held, when the children, after their recitations, were addressed by the minister, and the teachers and friends by the Rev. C. R. Player of Great Shelford. On the following Lord's day the pastor immersed two candidates for fellowship, before a crowded congregation.

MEOPHAM GREEN, KENT.

The public recognition of Mr. Lingley, late of Colnbrook, Bucks, as pastor of this church, took place on Tuesday the 24th of May. In the afternoon, after reading and prayer, Mr. Robinson of Borough Green delivered an introductory address founded on Ephesians i. 22. A statement of the Lord's dealings with the church in reference to the pastorate was read by one of the deacons, and Mr. Lingley related the particulars of the divine conduct in bringing him hither; and made an explicit declaration of the principles he maintains in the public ministry of the word. Mr. Slim of Maidstone affectionately addressed the pastor from Deut. xxxiii. 24, after which the afternoon service was closed, and about one hundred and fifty persons partook of tea in the chapel. In the evening the recognition prayer was offered by Mr. Nevelle of Sutton-at-Hone, and Mr. Austin of Tunbridge Wells preached to the church from Heb. xiii. 17. The pastor closed the solemn and interesting services by prayer.

MALTON.

Mr. J. Bane, many years pastor of the baptist church at Aylsham, in Norfolk, and late of Downham, in the same county, having accepted a unanimous invitation to become the pastor of the baptist church at Malton, in Yorkshire, was set apart to that office on the 7th of June, when the Revs. Benjamin

Evans of Scarborough, Oliver of Sunderland, Tompson of Hull, Morgan of Bridlington, and the son of the pastor, engaged in the various services of the day. Messrs. Joseph Todd and John Gibson were set apart to the office of deacons at the same time.

HAWICK.

On Monday, June 13th, services were held in the baptist chapel, Allars Crescent, in connexion with the settlement of the Rev. W. M. Anderson as pastor. The Rev. W. Munroe, independent minister of Hawick, delivered a discourse on the nature and constitution of a Christian church, and asked the usual questions. The Rev. F. Johnston, tutor of the Theological Academy, Edinburgh, offered up the ordination prayer, addressed the newly ordained pastor, and in the evening addressed the church in a powerful and impressive manner on its duties and obligations to the pastor. The whole of the services were very interesting.

HAVERFORDWEST.

The Rev. Thos. Burditt has accepted the cordial and unanimous invitation of the baptist church, Haverfordwest, to become their pastor conjointly with the Rev. D. Davies, and commenced his ministerial labours on the second sabbath in June.

He has also received the appointment of classical and mathematical tutor of the baptist college in the same place, and enters upon the important duties connected with this office at the close of the present vacation.

BRIDGEWATER, SOMERSET.

We are informed that the Rev. Henry Trend has resigned his connexion with the baptist church at Bridgewater.

RECENT DEATHS.

REV. JAMES JACKSON.

Amongst the papers written by the deceased there is one with the title, "Some account of the Life and Experience of James Jackson, a poor sinner on whom he trusts God has had mercy." A few extracts will best set forth his early history and experience.

"I was brought into this crooked and perverse world in a state of depravity and sin, April 10th, 1790; and as John Bunyan says, 'of poor but honest parents.' And as childhood and youth are vanity, so do I not recollect that I had God in all my thoughts till six or eight years old. From that age I

distinctly remember my fears, and my conscience accused me of sin, though it could not be from any knowledge I had of the evil of it. From eight to fourteen years old nothing remarkable occurred, but that God delivered me from many dangers by which my death might have been occasioned, and in which I have in a very striking manner seen the preserving care of God. From fourteen I had some sense of the fear of God, and the import of that language rested upon my heart, 'What must I do to be saved?'

"I can recollect being much affected by hearing discourses by Mr. Rutter, our parish minister, upon the sufferings of Christ; but the first lasting impression made upon my mind was by reading a small book called, 'An Account of the surprising Conversions among young people in New England, in America,' recommended by Drs. Steadman and Fawcett. This, I trust, made an impression upon my mind never to be lost, and which I did not before enjoy. This was in the year 1808. From this time I became earnest about hearing the gospel, of which I was yet ignorant; and my parents, father especially, were averse to my hearing the dissenters; the only means of hearing the gospel in its purity then within my reach.

"After recording the varied and deep convictions of sin which he felt, he says, 'The conversation of a pious woman was rendered very useful to me at this season, who assured me 'though Satan was strong and my sins were great, the Lord Jesus Christ was above them all.'

"Another excellent woman, a member of the baptist church at Rochdale (then under the pastoral care of the lamented and beloved Thomas Littlewood), lent me Bunyan's 'Come and Welcome to Jesus Christ,' which was rendered peculiarly useful to me."

He then heard several Wesleyan ministers, but he found no lasting peace till he heard Mr. Littlewood preach from John v. 6, "When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, Wilt thou be made whole." "This sermon," he says, "was eminently blessed to my soul, and afforded me abundant encouragement. The disease by sin, and the remedy by Christ alone in a finished salvation were so clearly laid down that it met my case at every point, and fastened itself upon my conscience and my heart. 'A word fitly spoken, how good it is.' God now graciously shone upon my soul in constantly hearing Mr. Littlewood's discourses. With the way of human salvation by the blood of the cross I was fully satisfied, and felt the consolation of it in my heart. Blessed be my rock. Divine truth rapidly broke in upon my formerly benighted and confused mind, and in less than four months I was received by baptism into the communion of saints with the church of Christ above mentioned, 8th

March, 1809. The real language of my heart was, 'Bless the Lord, O my soul, and all that is within me bless his holy name. I will take the cup of salvation, and call upon the name of the Lord.'

The bible, and the smaller works of Bunyan, became his study, and he entertained the common idea, that if the great truths of the gospel were as clearly set before men as they now appeared to his own mind, "they must at once become followers of Christ, and nothing else could be necessary for their conversion." He now turned his mind to the ministry, and entered Bradford Academy, 1811. After the usual course of study he began to preach at Pendle Hill, in 1815. He removed to Oxfordshire in the spring of 1816, "supplying Watlington and Charlgrave for some months; but not having any permanent engagement he was requested to supply Wantage. Mr. Jackson complied, and his labours obtaining the general approbation, the friends repeated their request. During his stay at Watlington, he paid them several visits. Since December last he resided amongst them, and has now become their pastor, to which office he was ordained, July 9th, 1817." (See Baptist Magazine, 1819.) The Revs. J. Kershaw, J. Bicheno, J. Dyer, and Dr. Steadman took part in the ordination services. He continued his pastoral labours amongst them till March, 1824, when he felt it to be his duty to resign. After supplying the church at Ashford for three months, he received and accepted a cordial invitation in January, 1825, and happily and usefully served them till December 1826, when his state of health compelled him to give up his pastoral charge. He afterwards supplied the baptist churches at Gloucester and Lewes, and received urgent requests to prolong his labours with them, but the state of his health prevented him.

He took up his residence in Bath, 1829, and for several years he engaged in preaching as often as health and opportunity allowed. He removed his residence to Bathford, 1838, and greatly interested himself in promoting the spiritual interests of its inhabitants. He built a chapel there, and preached until wholly incapacitated by a stroke of affliction under which he greatly suffered the remaining years of his life. The success of the word at Bathford greatly cheered his mind under the very painful necessity of his retiring wholly from ministerial work. During the last fortnight of his life, the peculiar form of his malady cut off all opportunity of intercourse on the great interests of his soul; but "his manner of life" supplies abundant evidence and hope of his safety in the hour of death. The event of his decease was improved in Somerset Street chapel, on the third Sunday in April last, from Psalm xlv. 10. As a Christian, he lived as it becometh the gospel of Christ, and he was highly

esteemed by all who knew him. As a minister, he was sound in faith and doctrine, and he preached with a good degree of acceptance and usefulness; and to the last he cherished a lively interest in the concerns of the kingdom of God. He sympathized with and promoted the great questions of the day that were calculated to secure the personal, civil, and religious rights and liberty of the people; and whilst he cherished love to all, his convictions and efforts were in favour of the great principles of nonconformity to which he was sincerely attached.

As a sufferer, he was called to submit to the wise arrangements of providence, and he bore his afflictions with Christian resignation; though not without some wonder and regret that he should have been, through so many years of his ministerial life interrupted by want of health, in the work in which his soul delighted. He now rests from his labours, and is gone to his reckoning and reward; and, in the light of eternity, he doubtless sees clearly the reason of those afflictions and the result of his efforts to "win souls."

His mourning widow bows with meekness to the stroke of death which sets her "in solitary places," and her trust is in God that she will be permitted to join him again in the land of immortality and eternal life.

Bath June, 1853.

D. W.

MR. JABEZ STUTTERD.

On the 25th of March Mr. Jabez Stutterd, senior deacon of the baptist church, Bridge Street, Banbury, entered into rest. The subject of this short sketch was well known throughout the county in which he spent the last years of his life, for his eminent consistency and his extensive liberality. He was baptized by Mr. Hyde, the pastor of the baptist church, at Salendine Nook, Yorkshire, in the year 1800.

In a statement made before the church at Salendine Nook, on his application for membership, he says, "I cannot refer to any particular time, or sermon, or providence, from which to date my conversion. I have always had serious thoughts of my duty towards God, have always been accustomed to hear the gospel, and have had opportunities of reading denied to many; I think, therefore, that as I increased in knowledge, the Holy Spirit gradually carried on the work of regeneration in me. Once I endeavoured to work my own salvation, hoping that my own doings might be acceptable to God through Christ, but as I often fell into gross sin, this only increased my distress. Now I see my own inability to do anything that can effect my salvation; my utter unworthiness of the favour of God. I rest now upon Christ as my only Saviour, find him to be really precious, and depend on his righteous-

ness, as the ground of my acceptance with God."

In the providence of God circumstances led to his residence at Banbury, and it was there that his life, as an exposition of his faith, was best known and valued. For a time he worshipped with the independents, there being, at that time, no baptist church in the town. It was chiefly owing to his exertions and liberality that the present chapel in Bridge Street was built, and the church of which for twelve years he was a deacon was formed. By his contributions, his prayers, his uniform consistency, his unwearied interest, he sought to promote as by one life-effort, the spirituality and well-being of this portion of the Lord's vineyard.

Friendship, doubtless, often exposes itself to the charge of extravagance when recording the virtues of the departed; and whilst the death-scene is still fresh in the memory, it is not surprising that only virtues should be remembered, and that even these should be exaggerated. To those who knew him not, this estimate of his life may be traced to the partiality of friendship, or to love of kindred; but to those who were acquainted with the original, the portrait will be familiar. Perhaps no part of his life was more conspicuous than his humility. With a mind well read in modern literature, and expanded by accurate acquaintance with men and things around him, there was yet influencing the whole character much of that spirit of the little child, commended by Christ as the condition of entrance into the new kingdom.

Nor was his charity outvalued by his humility. The nearest approach to a rebuke of others ever known from him by the writer was his silence. If it were possible he would palliate or defend, if this were out of the question he would be silent. When sin was discovered it was evident that he felt most keenly, but his was never the hand to cast the first stone. His consistency, so far as it can be known by his outward life, was most exemplary. He had his faults, and the frequenters of the prayer-meeting knew how deeply he sorrowed because of these before God; but it is simple truth when the writer affirms, that after three years of almost daily intercourse with him, he is ignorant of them. The failing perhaps of his character really was, an excess of retiringness; there were times when more firmness would have been advantageous, if not to himself at least to others.

So far as is known, for a period of more than fifty years, his life has been one continued and lovely comment on the power of the gospel. If ever absent from the house of God, which was a most unusual circumstance, all knew that he was in the chamber of affliction or from home. His affectionate sympathy with those called to labour in word and doctrine has often relieved their hearts

from a load of sorrow; he never increased it. Through rain or snow, when the state of his health made the effort almost imprudent, he would still come to the house of God, lest the zealous should grow discouraged, or the lukewarm seem to have excuse. His submission amidst sufferings was marvellous, or it would appear so, were we not acquainted with its source. Never did the writer of this sketch, though often with him in the chamber of suffering, hear from him a single complaint. He evidently felt, "It is the Lord, let him do what seemeth him good."

For many months prior to his decease, he had been confined to his house, and to the chamber of sickness. In fact, for several weeks before his death, he may be said to have been gradually dying.

More importance than is just is unquestionably attached by many to death-bed utterances; yet it seemed a reasonable anticipation that there should be an *evident* harmony between the death and the life which has been briefly described. And such was the case.

Beloved children and friends watched in sorrow by the bedside.

"As the aloe is green and well-liking—

"To the last best summer of its age—

"And then hangeth out its golden bells, mingling glory with corruption—

"As the meteor travelleth in splendour, but bursteth in dazzling light—

"Such was the death of the righteous—

"His end was the sun at its setting."

MRS. EAST.

Died on the 22nd of April, 1853, the beloved wife of the Rev. D. J. East, president of the Baptist Theological Institution at Calabar, Rio Bueno, Jamaica.

Mrs. East accompanied her husband to Jamaica in November, 1851. Neither the voyage nor the climate had the least injurious effect upon her constitution; indeed during her illness her medical attendant stated that he thought they had rather retarded the progress of disease. During the latter part of 1852 it was evident that her health was fast failing. In January last she accompanied Mr. East and the children to Mount Carey, where they all spent a fortnight, trusting the dear invalid would derive benefit from change of air and scene, but in this they were disappointed, for although the travelling appeared to revive her the weather during their stay at Mount Carey was cold and wet, from which she suffered severely. For a fortnight afterwards her health seemed somewhat improved; but alas! the flattering character of pulmonary disease: hopes were only excited to be disappointed; debility increased more and more, and she never rallied again. Every remedy that could be adopted

was tried, but they were all ineffectual; disease had the mastery of her now prostrate frame, and had received its commission from on high to terminate her course on earth, that she might enter on the enjoyment of the perfect and everlasting rest of heaven.

Her sufferings were indeed great, but they were mitigated by many mercies. She seldom had any acute pains, while all through her illness she experienced in an eminent degree the truth of the words—"Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." Her peace was perfect: never did her mind appear disquieted by a single doubting, fearful, or distrustful thought. She knew whom she had believed, and her soul rested on him. The expression of her countenance constantly told her attendants of the sweet serenity that reigned within. Her nurse made frequent mention of her exemplary patience; but there were two points of Christian character pre-eminently conspicuous. One was the entire subjection of every feeling of selfishness: she seldom spoke of her own debility; as to herself she never gave expression to any anxiety either as to the present or the future; all her concern was for her now sorrowing husband and motherless children, and the institution to the interests of which she was devoted. The other point was the most lively gratitude. Of the extent to which this distinguished her no adequate idea can be given, she could herself find no language in which sufficiently to express it. Every occurrence presented itself to her in an aspect of mercy, and furnished her occasion for thankfulness. Sometimes, when reflecting upon the loving-kindness of God, her words and spirit rose to an ecstasy not at all natural to her, and with impassioned emphasis she would quote from the hymn, "His loving-kindness, O how great!" She could not pray much, she said, she had so much for which to give praise. During the latter part of her sickness not a complaining word escaped her lips. Her whole being appeared to be absorbed with the one sentiment of praise. Already she seemed to breathe the spirit and to have caught the inspiration of the world of praise to which she was going.

Her last moments were in perfect keeping with the sweet composure of the preceding weeks. Early in the morning no marked change was observable in her appearance except that she looked more pale. She said she had had a very quiet night although but little sleep. Soon afterwards she was removed by her own desire into another bed in the same room, when an alteration in her appearance was observed, and it was evident that her end was near. For a short time the oppression on her breath sorely distressed her; but the difficulty of breathing soon passed away, and the departing saint closed her

eyes, and folding one hand over the other as in the attitude of prayer, after a few gentle respirations the happy spirit was released from its earthly abode to enter on the enjoyment of its heavenly home.

By noon the next day the earthly remains of the dear departed were committed to their last resting place alongside the grave of Mr. Tinson, in the pasture at the back of the college premises. The mournful service was conducted without the least parade,—there was no pall, or plate upon the coffin, or hat-bands upon the bearers. In considerable numbers friends assembled in the library, and the bereaved family occupying an adjoining room its doors were thrown open. The devotional exercises were led by three of the native ministers, after which an address solemn, affectionate, and appropriate, was delivered by Mr. Clark of Brown's Town. The coffin was then borne to the spot prepared for it by the students who were not amongst the least sorrowful mourners. Prayer was offered at the grave by Mr. Millard of St. Ann's Bay, who with his dear wife and Captain Millbourne, Mrs. Knibb and others, kindly attended to mingle their sympathies with the sorrowing survivors. On Sunday, May 2nd, the event was improved at the chapel at Rio Bueno to a large congregation by Mr. Millard in a solemn and appropriate sermon from Rev. xiv. 13, "Blessed are the dead, &c."

We cannot leave this record of the closing scenes of the dear departed without briefly referring to the many excellencies which adorned her life. Her amiable disposition—her uniform cheerfulness—her constant readiness to make personal sacrifices to serve and to sympathize with friends in affliction and distress, caused her to be a great favourite in the social circle. Nor do we refer with less pleasure to her deportment in the sphere of her own family,—as a mother, a *step-mother*, and as a wife, especially as a pastor's wife, the various duties and responsibilities in each relationship were wisely and conscientiously discharged. As a Christian the spirit of prayer and Christian activity were her prominent features; visiting and relieving the sick, labouring in connection with the sabbath-school, British School, Dorcas Society, and Missionary Association, were engagements in which she took peculiar delight. At Arlington, Fairford, and Waltham Abbey there are many who mourn the removal of a friend whose memory will long be affectionately cherished. The institution at Calabar will sympathize in these expressions of regret. But who can estimate the loss of the bereaved and sorrowing husband and children?

—
MR. EDWELL.

Mr. William Edwell was born in the parish of Miffield, Oxon, on the 29th of October,

1777. At that time, as was the case in many of the rural districts of our land, his native spot was destitute of the light of the gospel. Thick darkness was over the people. But ere Mr. Edwell had quite reached manhood, a zealous and devoted young clergyman came into the neighbourhood, and was the means of effecting a great spiritual change in the hearts of many. Among that number was the subject of this notice. Soon after this he came to reside in London, and was for some years a regular attendant at Locke Hospital Chapel, where the Rev. Thomas Scott, the Rev. John Newton, and other excellent men either statedly or occasionally proclaimed the glad tidings of the gospel.

But when another minister came who did not as he conceived declare faithfully the whole counsel of God, he and a few true-hearted friends withdrew and formed a little church, which assembled for some time in Sloane Place, Chelsea, under the pastoral care of a venerable servant of God, the Rev. Mr. Fryer. It was subsequently thought advisable that this little church should be joined with another church in the neighbourhood, and these both assembled in what was denominated Union Chapel. Here Mr. Edwell for nearly twenty years devoted all his energies to promote the cause of Christ and the salvation of souls. During the greater part, if not the whole, of this period, he was an active deacon, one not slothful in business, but fervent in spirit, serving the Lord.

The last thirteen years of his life were spent in connection with the cause of God in Paradise chapel, where he sought not his own things, but the things which are Jesus Christ's, and which pertain to the peace and prosperity of his kingdom.

About the year 1824, Mr. Edwell, feeling concerned for the comparative destitute condition of his own immediate neighbourhood and especially for the welfare of the rising race, erected at his own expense a substantial schoolroom, where he soon collected a large number of children, who were taught during the morning and afternoon of the sabbath. In the evening a service was held for the benefit of adults, until other places of worship multiplied around.

He was a welcome visitor in the chamber of sickness, and has been for nearly half a century one of the principal supporters of an unostentatious, but very useful, society called "The Friend in Need," for visiting and relieving the sick poor of Chelsea. He was also devoted to the interests of the Religious Tract Society, and for many years treasurer to the Chelsea auxiliary. To others he was a liberal contributor, though his income was by no means large. He had learned to deny himself. Thus humbly endeavouring to follow his divine Master who went about doing good.

To promote the welfare of the poor he

took an active part in parochial affairs. In him the widow and the fatherless found a friend. Willingly would he extend to all the hand of Christian charity, yet whatever good attended his efforts the feeling of his heart was, "Not unto us, O Lord, not unto us, but unto thy name be all the glory." No one could more entirely renounce all self-dependence. No one with more sincerity say, "By the grace of God I am what I am."

Mr. Edwell was distinguished in the world by a strict unbending integrity, and in the church by a catholicity of spirit which could truly love all who love our Lord Jesus Christ. He numbered amongst his dearest friends members of various evangelical denominations. The lamented Mr. Wilberforce often relied on his judgment in matters of business, and appreciated his valuable qualities. That eminent philanthropist, finding how much he was in the habit of visiting the poor, often made him the almoner of his bounty, putting a £5 or £10 note into his hand, to distribute at his discretion. Thus in secret as well as in public did he whom a nation delights to honour seek to do good and to communicate, knowing that with such sacrifices God is well pleased.

For fifty years Mr. Edwell enjoyed almost uninterrupted health, but during the last winter his strength evidently failed. A continued pain in his side occasioned considerable uneasiness to his friends; that being removed they fondly hoped he might be spared to them a little longer. But about the middle of April an alarming and distressing illness came on, and his sufferings were so severe that they no doubt tended to produce that depression of spirits to which he became subject. So greatly did this feeling at times prevail, that he could hardly realize his interest in a Saviour's love, or receive comfort from those exceeding great and precious promises with which he had often sought to cheer others.

Pain prevented him from conversing much, but he frequently breathed forth most fervent and comprehensive petitions at a throne of grace. To a friend he remarked, "We want the hand to touch Christ, the foot to walk to Christ, the mouth to speak of Christ, the palate to taste of Christ, the ear to hear of Christ; but oh! we want also the eye to see Christ, for we may see him even at a distance."

On another occasion, when asleep, he was heard to repeat the words, "Rock—Firm;" and no doubt his feet were firmly fixed on the Rock of Ages, for his entire trust was in Christ, and in him alone. The hymn of which the following verse is the first he delighted in as expressive of his own state of mind:—

"Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come."

One night a shivering fit coming on, he was thought to be dying; when a little recovered he spread out his hands, and looking up to heaven, repeated with great emphasis—

"When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths, and hell's destruction,
Land me safe on Canaan's side.
Songs of praises
I will ever give to thee."

When appearing a little better, a friend remarked, "We trust you will yet be spared to us." "I leave myself in the Lord's hands," was his reply, "if he has work for me to do he will raise me up, but his will be done." He perhaps here referred to his sabbath engagements, for he had been accustomed to break the bread of life, especially to the poor of God's people, and has frequently on the Lord's day (till quite lately) preached three times without weariness. For about twenty years he had thus ministered of the good word of God to a little cause in Hertfordshire, where his labours were much blessed, and where his loss is severely felt.

He received with great calmness the intelligence of the death of a dear little grandson, who, though taken ill after him, preceded him to the heavenly shore, merely remarking, "Dear little lamb, I should like to have seen him again." A few days and then re-union was effected, and this wish of his heart was fulfilled. At the beginning of the week in which he died the text was read to him, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake them." "There," said he, "is their *character*, the poor and needy; their *occupation*, they seek water; their *disappointment*, they find none. Yet there is the *promise to sustain them*, 'I the Lord will hear them, 'I the God of Jacob will not forsake them.'"

After an agonizing fit of pain, during which he begged his "dear Lord" speedily to release him, he sank into a state of stupor which continued for some hours. On the following morning he had another severe fit of pain, and his breathing became laboured, but his end was peace. Without a struggle or a sigh his immortal spirit quitted its tenement of clay to enter into the joy of his Lord.

MRS. A. JONES.

Mrs. Agnes Jones, the subject of this much abridged notice, was the beloved wife of Mr. Jones, chemist, &c., Brecon, and second daughter of the late Mr. Richards of Christ's College House, of the same town. She was born in the year 1806. Her father was more than thirty years a member at Watergate Baptist Church, and acted as deacon for fifteen years until his death in 1850.

Mrs. Jones was favoured with religious privileges and education from an early age; these were blessed in her conversion to God. She was distinguished in her early days for amiability of disposition. Agreeableness of manners, and general propriety of conduct. Her warm and open-heartedness endeared her to all who knew her. Purity of thought, word, and action, appears to have been early and deeply rooted in her heart, which was afterwards strengthened by the love, fear, and all-supporting grace of God, and pervaded her character through life. In reference to her conversion the following is a very short quotation of a letter from the Rev. Daniel Davies by whom she was baptized and received into church fellowship at Swansea, 15th March, 1830. "Her conversion was gradual, and when she joined the church, she appeared thoroughly imbued with the love of the Saviour, and her religion was emphatically the religion of love."

In the year 1834, she became united in marriage to her now bereaved husband, and proved herself to be a cheerful and invaluable companion, a judicious adviser, one of the most affectionate of wives, the kindest, most anxious, and tenderest of mothers, and strikingly exemplified the Christian character in the family, the church, the world, and especially under her repeated afflictions and on her dying bed.

Though not one of the strongest while in health, she gave herself with the most assiduous attention to the management of domestic affairs. She had a decided aversion to all procrastination, and was remarkable for order, punctuality, and despatch, as if habitually impressed her time was short. When she met with difficulties, did not turn aside, but grappled with them and overcame them. The energies of her mind were concentrated on what she had to perform, and greatly rejoiced when much had been accomplished in which she recognized the hand of God, and acknowledged him in all her ways.

Her anxiety for her husband and children when afflicted was intense, and would patiently spend many wakeful nights in watching over them with the greatest solicitude.

To her children at the earliest age of their understanding she was in the habit of communicating instruction of the purest and sweetest kind. No mother could feel more for her children, and yet she had always firmness to refuse their most importunate wishes when to grant them would have been sinful in itself.

She was far more desirous they should occupy a middle state in life and be pious, than the most lucrative station that would expose them to youthful temptations and to avarice, lest by grasping too intently the bread which perisheth they should at last fall short of that which endureth to everlasting life.

Her whole life was regulated by the principle of integrity and uprightness. "Owe no man anything" was engrafted in her mind, and strictly exemplified in her practice by prompt payment. She had the highest regard for truthfulness, the great importance of which she always endeavoured to impress on the minds of her children and servants, for she detested all prevarication, duplicity, and hypocrisy, and sought by every means to adorn the doctrine of God her Saviour by promoting the happiness of the entire family.

Her religion did not confine itself to the family circle at home, for after her marriage she engaged in the delightful work of Sunday-school teacher at Kensington Baptist Chapel, and won the affections of her entire class. She acted as a mother in Israel towards young candidates for church fellowship, invited them to her house and treated them as the lambs of Christ's flock. She highly appreciated all of whatever name who bore the greatest resemblance to Christ, and his ministers she highly esteemed, and it gave her heartfelt pleasure to manifest the most cheerful hospitality especially to strangers.

She delighted to visit the sick and the afflicted, and particularly the poorer members to whom she afforded pecuniary relief and Christian consolation; and it is well known to many how concerned, diligent, and active she was while a member of the Dorcas Society.

In the midst of her varied and numerous engagements she read a great deal. For several years she read the scriptures through annually, by reading three chapters daily, and every morning one of Jay's exercises.

She was a woman of prayer, and retired every evening between eight and nine o'clock to hold communion with God by prayer. While in the world she endeavoured to live above it, and always prayed against conformity to it, wishing to live as one who "professed godliness."

The patience and resignation she manifested under the sufferings of life corresponded with her manner of discharging its duties. Four times at least by heavy and distressing affliction she was brought as it were to the confines of eternity, her medical attendants having pronounced her recovery utterly hopeless, still she was afterwards restored to her usual health.

Sometimes under her affliction she would be overwhelmed with a sense of her great unworthiness, and amazed at the unbounded grace of God in regarding one so worthless, considering herself the least of all saints and the chief of sinners. At another time, when apparently struggling with the last enemy, she rejoiced and triumphed in the prospect of her final reward, and exclaimed, "O death, where is thy sting? O grave, where is

thy victory?" After so many conflicts with disease, her frail body at length became death's victim, March 25th; eight years to the very day she entered the house where she died, and eleven years to the day of her mother-in-law's departure.

She was confined to her house, and chiefly to her bed, for about six months previous to her decease.

For weeks and months together she scarcely knew what it was to enjoy a single night's rest; but she bore all patiently. From frequent headache and the loss of sleep, she very much dreaded the loss of her intellect. That it might be preserved to her was a subject of special prayer, and her prayer was heard, and for the privilege of being able to enjoy the society of her friends, and hold communion with her God. She often exclaimed, "I never can be too thankful. What more can I want?" Her general health was much improved some weeks before her departure; but on Sunday night, the 13th March, she became much worse. During the morning she enjoyed unusual fellowship with God; and from her internal joy exclaimed, "Oh, I am so happy!" At the close of the day she testified with joy that it was the happiest sabbath she ever spent on earth; that her heart overflowed with love to God, to Christ, to all, and that there was not one on earth she did not love. From which may be inferred that the grace of graces had arrived to a state of maturity, and was ripe.

"To blossom in immortal verdure
In paradise above."

On Monday morning her physician who attended her from the commencement of her illness, ascertained that her disease, which for some years had been preying on her constitution, was greatly increased; acute inflammation followed, accompanied with frequent vomiting. During this time her agony was occasionally excruciating, much abated, however, by the unremitting attention of her skilful medical attendant.

While wading through deep, deep waters her faith failed not. Although frequently greatly distressed, she never once murmured. Her language was that of thanksgiving and praise.

Anticipating she would soon come in contact with death's cold flood, and that her feet would shortly be dipped in the flowing tide,—in the language of prayer adopted the following verse:—

"When I tread the verge of Jordan,
Bid my anxious fears subside;
Guide me through the swelling current,
Land me safe on Canaan's side,
Songs of praises,
I will ever give to thee."

She frequently repeated verses of English and Welsh hymns expressive of her faith, love, and submission to the will of God.

With joy she inquired—"Where are all my doubts and fears with which I used to be so troubled in life? They are now all vanished!"

The following Friday night, when in great pain, her joy appeared unspeakable and full of glory, and longed for her pastor and all to be present to unite with her in praising God.

On Sunday the 20th, her pain was intense, and said, "This is the last sabbath I shall spend on earth," and repeated the following lines; the hymn itself was a favourite of hers:—

"Though painful at present 'twill cease before long,
And then O how pleasant the conqueror's song."

At night she enjoyed great heavenliness of mind, and witnessing two present who had been at variance for some time, in the midst of great weakness the energies of her soul were aroused, and her eyes beaming with affection, she addressed them, and said, it was her last, her dying request, "that they should love one another." By her soft yet irresistible appeals their hearts melted like wax before the softening influence of love, and they immediately embraced each other. What peaceful hours she then enjoyed in the midst of her sufferings! She appeared as if filled with the lamb-like spirit of Christ.

Some time after, from an unclouded sense of her adoption, with great softness of spirit, said, "O most Holy Spirit of God! thy Spirit witnesseth with my spirit that I am a child; and although I cannot sing now, I shall sing in heaven, 'and Christ shall be my song.'"

Some hours after, when in agony as with a dying voice, she said, "O heavenly Father, I am in the furnace; thou art the refiner, let thine image be seen. It is enough!"

She experienced the truth of this declaration, "when I am weak then am I strong," and repeatedly acknowledged that though "great was her pain, greater was her internal enjoyment; and that God had prepared her back for the burden." On Wednesday she was greatly depressed in her spirits, deeply lamenting she had longed to die, because her pain was so great that she could even bear to have been lanced through; adding, "I ought to have been more patient, and more resigned to wait the Lord's time."

From that morning her strength rapidly declined. She twirled round her finger and said, "The wheels are going fast." In the evening she felt deeply impressed with the folly of thousands who remain unconcerned about their everlasting welfare until prostrated by pining sickness, destitute of hope, and overwhelmed with despair at the dread idea of entering unprepared into the presence of a holy, a righteous God, and with great earnestness said, "What should I now do if destitute of religion?"

She renounced all works as worthless as the ground of her justification, and relied exclusively on the merits of the Redeemer for her acceptance with God. The mortification of indwelling sin was her delight; sanctification her constant aim; for, "without holiness, none shall see the Lord," which truth was deeply engraven on her mind, and exemplified in her life.

On Thursday night her three sons came to wish her good night. The two eldest, sixteen, and fourteen years of age, were advised not to retire. She embraced them with a mother's earnestness of heart, and with a mother's dying voice said, "Be kind, and do all you can to comfort your dear father." She afterwards addressed them separately. Their father's earnest prayer is, that the repeated counsel she gave them in life, and the solemn and affecting advice delivered to them on her dying bed (which was written down at the time by her eldest son), will be indelibly impressed on their minds, and written on the tablets of their hearts by the Spirit of the living, the life-giving God.

At twelve o'clock she was aware her departure was at hand, and was about leaving earth and earthly things; and having been divinely supported, and realized during her protracted affliction the fulfilment of the all-supporting promise, "As thy day so shall thy strength be;" and being now fully conscious that she was passing through the valley of the shadow of death, and would shortly have to wade through death's cold flood, with faith and earnestness she repeated a verse of a Welsh hymn, the substance of which is as follows:—

"O thou my God, hold thou me up,
And by thy strength, when I am weak,
Uphold me mightily,
Until this world of sin I leave,
Which sin I hate.

About one o'clock her pain abated, and she said—

"I leave this world without a tear,
Save for the friends I love so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend."

A few hours before her death, she exclaimed, "O what a mercy to be delivered from pain;" and with sweet calmness of spirit added—

"When, O dear Jesus, when shall I
Behold thee all serene,
Blessed in perpetual sabbath day,
Without a veil between?"

Before she fell into the chill embrace of death, she had resigned her soul to God, with full assurance of a blissful immortality,

"Where sickness, sorrow, pain and death,
Are felt nor feared no more.

While she remained some time in a state of apparent unconsciousness, her countenance was suddenly animated with a most cheerful

smile, quite expressive of the brightness of joy and internal happiness. Not long after she became exhausted, and in the presence of her sorrowing family the anticipated moment of her departure arrived, and her spirit fled to the world of light; and now she is with a great multitude of perfect saints and holy angels "in Immanuel's land," where joy for ever reigns,—where sickness never comes,—where death is never known,—where all rest from their labours, trials, and afflictions.

"Blessed are the dead which die in the Lord."

Brecon, May, 1853.

MR. R. HEYGATE.

Mr. Robert Heygate of Nobottle, Northamptonshire, departed this life on the 6th of April, 1853, aged fifty-two years. He had been for a considerable number of years a deacon of the baptist church, Little Brington, and the superintendent of its sabbath school, both of which offices he sustained with credit to himself, and with great advantage to the cause of God. The congregation is greatly indebted to his liberality and exertions for the commodious chapel in which it meets to worship God; and to the close of his valuable life he not only regularly filled his place in the house of God himself, but he thought, prayed, and laboured for the prosperity of our church.

Having been thus useful in his life, his death was felt to be a public loss. His removal to another world was preceded by an affliction of only little more than nine days' continuance. But brief as it was, it was to him a period of great spiritual improvement. He became remarkably dead to the world, and saw scripture truth with a clearness he had never enjoyed before. Its fulness of meaning and importance seemed completely to astonish him. During the greater part or the time he was in a triumphant state. He had long known, he said, that religion could support under affliction, but he had never thought it could sustain to the extent he felt it sustained him. He believed he had enjoyed more of the divine presence during his brief affliction than he had done during the whole of the former part of his life.

When he was conscious death was near his peace did not forsake him. If he was less ecstatic, he was not less trustful and composed. While he was struggling with his last foe, a friend repeated in his hearing the language of the devout Dr. Watts:—

"Jesus can make the dying bed,
Feel soft as downy pillows are."

The dying man raised his languid head and cheerfully responded, "He can, he can."

Nor did his enjoyment arise from uncon-

sciousness of his defects. Seldom have any of God's people had clearer views of their imperfections than our departed friend had. He affirmed that were the Saviour to desert him for ever, he had fully merited it. He was astonished that the Lord should so graciously manifest his presence to one so unworthy as himself. Happily, while he saw and felt his vileness, he saw and felt also the efficacy of the Saviour's work. It was this which enabled him to triumph in the prospect of death.

Our departed friend was characterised by humility; he was therefore accessible and diffident. He was no Diotrephes in the church. He coveted not the pre-eminence. His love to the cause of God was genuine and deep. His constant solicitude for its welfare, his liberality in supporting it, and the regularity of his attendance on the means of grace, evinced how warmly he was attached to it.

He was a most indulgent husband and father, and he has left behind not only a sorrowing church, but also a widow and nine children who deeply mourn their loss.

MR. JOSEPH FREEMAN.

The reason why it is desirable that the memory of this respected member of the church at Winchcomb, Gloucestershire, should be thus preserved, is not that he occupied an exalted station, or displayed superior abilities—but because of his permanent piety. In early life he gave abundant evidence that he partook of the common corruption of our nature. But about the age of sixteen he was aroused to a concern for salvation by the ministry of Mr. Snow, who, having seceded from the state church, at that time laboured abundantly in this locality. These impressions were fostered by his mother who was then as distinguished for piety as her son afterwards became. Hers was emphatically the meek and quiet spirit, and the blessing of the peace-maker ever rested upon her. Out of the fulness of her heart she was ever speaking of the things of the kingdom. Intercourse with her was a means of grace. Her inward peace and joy shone in her countenance. She had passed through the refiner's fire, and reflected much of the refiner's image. Indeed the piety of mother and son (they lived together many years) became proverbial, and "If any are Christians they are," was an oft-repeated remark respecting them. Under such influence the graces of the Spirit soon ripened into unwonted maturity our brother. He was baptized October, 1830, by Mr. Mills, now of Kidderminster, by whom he was much respected, and toward whom the deceased ever entertained an affectionate regard. And now he went on his way rejoicing; amid the

backslidings of some and lukewarmness of more, he still pressed toward the mark; retaining his first love in all its pristine vigour. Though surrounded with error he still held to the truth as it is in Jesus, maintaining at once the responsibility of man and the sovereignty of divine grace. Whoever might be estranged from the cause of God or become indifferent to its prosperity, it found in him a cordial and constant friend. He was ever at his post in the sabbath school and in his place in the sanctuary. His pastor never remembers him absent from the Lord's table but once for nine years, and then through indisposition. His private conversation and his public prayers indicated the depth of his spirituality, as did his holy living the strength of his principles. He was constitutionally irritable, but this he knew and was ever anxious to guard against. In his intense anxiety to do justice to others he was sometimes unjust to himself—a failing which at least leant to virtue's side. It was somewhat difficult to persuade him to yield even to wise counsel when his own view was diverse, but if he were not perfect, and none would more readily assert this than himself, would that the majority of Christians had made equal progress towards its attainment. But all at once, in the midst of his days and usefulness, he was taken from us. He was unwell, but not considered dangerously so, though he himself on the sabbath preceding his death expressed a conviction that he should soon be with his Lord, and was much occupied with the text, "For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." On the Monday he expressed himself as being very happy: when on Tuesday, August 18th, 1852, all unexpectedly he passed to rest. The impression the tidings of his departure produced on the town was very striking. And the deep feeling that pervaded the crowded assembly when his death was improved from Philippians i. 21, showed in what general and high estimation he was held. All felt a man of God had been taken from our midst. Many careless ones were heard to say they would not fear to die if they had lived as the departed had. And though dead he yet speaks, and this is his lesson: the mighty influence of a long continued course of consistent and exalted piety.

S. D.

MRS. THOMAS LEWEN MARSDEN.

Elizabeth Marsden was born on the 7th of April, 1814. From her earliest childhood she exhibited on all occasions the tenderest love of truth, which eventually led to the love of goodness, the life of truth itself. Many times in her youth this love of speaking the truth involved her in much personal sacrifice. By the preaching of the word she

was brought to the feet of Jesus, and there found rest and salvation to her soul. Frequently in after life, amidst the busy scenes of domestic affairs, she loved to tell of those delightful times and blessed states of mind she then felt. By the ordinance of baptism she became a visible member of the body of Christ, on the first sabbath in October, 1832. During the ministry of the Rev. J. E. Giles, she was chosen one of the deaconesses of South Parade Chapel. Her diary at this time evinces that the foundations of the heavenly state were laid deep in her heart and mind; hence her breathings after the living God for the restoration of those who had fallen; and the salvation of those who were still in the hands of the enemy.

For the last fourteen years she has been heavily afflicted by a succession of severe attacks of illness, often of long duration, which the best medical aid could only palliate, but not remove. For many months together, night after night, the balmy influence of sleep was unknown to her, and it was only after the daylight appeared that sleep visited her eyelids for a short space of time. This continued with occasional intermissions of ease and relief for several years. The Christian meekness and patience which she displayed during these tedious years of bodily weakness and suffering afforded ample testimony of the benign influence of the grace of God, and proved that she had drunk copiously of the water of life, for, throughout the whole of her illness, the writer, who witnessed its painful ravages, never heard a murmur escape her lips. Her regrets arose, not because she was called upon to suffer, but because she often felt in her weakness as if the Spirit of the Lord was absent, and this she deeply deplored, and contrasted it often with the blessed state she enjoyed when first she consecrated herself to the Lord. During her last illness, she had many doubts and fears of her final acceptance. But it pleased the Lord to dissipate these and to reveal himself to her soul, imparting such a delightful foretaste of the heavenly state as prepared her mind fully for the closing scene of her earthly career. "No language can describe the ineffable delights which the Lord has favoured me with," said she, as she appeared almost ready to burst the barrier that separated her mortal from her immortal nature. The scene was affecting to all around her; and yet this happy peaceful scene had been preceded by weeks of the deepest struggle and direst temptations within. Her joy now appeared as exalted as before her humiliation had been low. This was about a fortnight before her departure, and shortly after she had been visited by her pastor the Rev. Mr. Stalker. In her last hours she was calm and collected in all her faculties as usual, and did not think her end was so near.

When her husband inquired if she had pain, she said, "Much, over the heart." "Are you happy?" "Yes." "You are nearly over the river Jordan," he said, "and soon will be with the Lord." "Do you think so?" said she, looking earnestly at him. After this she fell asleep in Jesus.

It may be interesting to some of the friends at a distance to know that Mrs. Marsden, in company with Mrs. Ladd, visited the lady of Kossuth in the city of Broosa, Asia Minor, when on their way to Kutaya, the place allotted for their exile. Mrs. Ladd, the reader is perhaps aware, is the wife of the Rev. D. Ladd, American missionary to the Armenians. Mrs. Marsden always regarded her residence in the east amongst the American missionaries there as an important era in her life. It was signally blessed to her soul. Often has she both in private devotion and in association with the missionary brethren in the east, breathed out her soul at the throne of grace that the Lord would revive his work amongst the benighted descendants of these remains of the primitive churches established by the apostles and their immediate successors. And from accounts we received a short time before we left Constantinople (from the indisposition of Mrs. Marsden), it appears that these prayers have been heard, for the Lord has raised up a deep and fervent spirit amongst the Armenian church, particularly in the neighbourhood of Aintab, that by dozens they have already left the old Armenian church and formed themselves, under the American missionary auspices, into a distinct religious community, the privileges of which have been ratified by the Sultan himself with full liberty of conscience to worship God in their own scriptural way. The deceased took a lively interest in all those movements of the Spirit of God. Aintab is not far from the place where God commanded Abraham to leave the land of his fathers and go into the land of Canaan.

REV. JOHN JENKINS, D.D.

Died, June 5th, aged seventy-three, the Rev. Dr. Jenkins, many years pastor of the baptist church at Hengoed, Glamorganshire, author of a Commentary on the Bible in the Welsh language, and of several other theological works which are highly prized in the principality.

MRS. C. SIMSON.

The Christian and exemplary life of Mrs. C. Simson of King's Sutton, Northamptonshire; terminated on Monday, June 20, 1853, aged fifty-nine. Her love to the house of prayer, her self-denying principles, her resting on the divine atonement, led her to believe that Christ would perfect that which concerned her.

CORRESPONDENCE.

FORMATION OF A BAPTIST CHURCH AT BRUSSELS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,

Our friends in this country will be pleased to learn that a baptist church has been formed in Brussels.

On reaching that city, I found above twenty persons who gave evidence of conversion, and were convinced and enlightened upon the subject of baptism. After several interviews with them, I thought it right to receive them as disciples of Christ. The great difficulty was to find a place where we might be permitted to baptize. Had we attempted it in the open air, there was every probability of our being interrupted and disturbed. We had, therefore, a baptistry constructed on purpose, lined with zinc, and placed in the court or large entrance to the room where our brethren worship. Here, very early in the morning of the 12th of June, twenty-one persons were baptized—twelve males and nine females. In the evening the church was formed, consisting of twenty-three individuals, two of these are English baptists (Mr. and Mrs. M——), whose judicious counsels and efforts are invaluable to this infant cause.

On the Monday evening following, the church having chosen a pastor and three deacons, these brethren were set apart to their office by prayer and exhortation. The pastor's name is Charles Holsters. He is a respectable man in business, and I think in every respect worthy the confidence of the brethren in this country. I may just add that the present room for worship is not very convenient of access. A large room, central, and in every way adapted for the purpose, now occupied by the Jesuits as a school, will be at liberty at the end of July. We have recommended the brethren to secure this room. It will involve a little more expense, but is exceedingly desirable. Our brethren are poor, considerable expense has been incurred in fitting up the room and the purchase of a baptistry. A generous friend who accompanied me to Belgium presented them with £5 towards these expenses. I shall be happy to receive any contribution which our wealthy friends may be disposed to give. Belgium is now opened, by the establishment of the first baptist church, for the diffusion of our distinctive sentiments, as well as the proclamation of "the common salvation." Several are candidates for Christian baptism, not in Brussels alone but in other parts of Belgium. A little aid now rendered will, with the blessing of God, issue in most important results.

VOL. XVI.—FOURTH SERIES,

Humbly acknowledging the hand of God in this matter, and his distinguished mercy and guidance through the whole,

Believe me, dear Sir, yours fraternally,
HENRY DOWSON.

Bradford, June 20th, 1853.

SUGGESTIONS FOR AUGMENTING OUR MISSION FINANCES.

MY DEAR SIR,—Your well known attachment to missions, and your readiness to give publicity and effect to every scheme adapted to advance the interests of intelligent Christianity, encourage me to offer, through the medium of your pages, and with all deference to my ministerial brethren, a few suggestions as to the annual augmentation of our mission funds. It has been the privilege of every one interested in these matters to read and hear much in the shape of practical wisdom on this question: for numerous are the plans in operation, or afloat in the minds of men eminent for enlightened piety and zeal, with a view to effect this desideratum. A few more might not be altogether superfluous; for amid the great diversity of minds and tastes represented by our mission organizations—all equally anxious to advance their one object—*this* project meets the tendencies of one class, *that* gratifies and embodies the sympathies of a second, and so on to the end of the chapter. Two or three thoughts occur to me as likely to be of some service in this business of revenue.

1. The first has connection with the ceremony of marriage as celebrated in our places of worship. In most of our chapels this interesting rite is observed often in the course of every year. And in many instances much valuable time is thus expended by brethren without any remuneration. Couples fix their day, send us notice of their intentions and time, and expect us to be in waiting, obviously imagining that they are perfectly entitled to our services. Persons who have no kind of connection with our congregations do this, and because no legal fee is fixed for the minister, they give him thanks, the sexton some small gratuity, and the registrar his crown. Now, sir, I submit that something more is due to us gentlemen of the black robe for our time, if no value be put upon our services. The difficulty is how to get it. One does not like to ask for it in so many words, and all delicate hints to that intent would be a sheer waste of politeness. To meet the case, I have devised the following plan, and now submit it to others as one that will amply compensate them for their trouble. It is this:—I have a missionary box placed on the table before the wedding party with

this inscription, in bold characters, upon it: "Marriage offerings to the Baptist Mission;" and when the signings, &c., have all been duly effected, and the settling time is come, let this box be politely presented as a suitable receptacle for any sum by which they may wish to testify their gratitude for the use of the chapel, and the minister's time and services. This plan relieves one from all the unpleasantness of seeming to have self in view on the one hand, and on the other from the melancholy consciousness that a measure of existence and energy has run to waste. What one gets for the mission in this way enables him to feel, that whilst he has done his part to make the couple happy, and has had an opportunity of administering some sound advice, he has also obtained substantial support for a most important institution.* And whilst this scheme, like a small meshed net, is adapted to catch the minor fry, it is also fitted to bring to shore a miracle-draught, should that come in the way. Nothing can escape it. And satisfied am I that those who give to the minister would give also to his marriage mission box. For if ever human hearts are expanded to the compass of an adequate liberality, 'tis on such occasions. And what more lovely and pleasing than the sight of a young couple signaling their entrance upon life's chequered course by thus unitedly consecrating a measure of their substance to the spiritual weal of man and the service of God? And if the general adoption of this simple plan—say its adoption by 1000 ministers—could be secured, what a happy effect would it have on our mission exchequer! On an average we might reckon on twenty shillings as the result of each box—an aggregate of £1000 increase to our foreign fund.

2. A second suggestion, naturally springing out of the first, is, That in every family there should be a box for the deposit of birthday offerings to missions. These festive seasons are of frequent occurrence in certain households. In some they average once a month, and in others oftener. But where they are less frequent, they might be quite as serviceable, or even more so, in advancing the object for which we wish them, marked as red-letter days. On these occasions there is generally some merry-making; and callous indeed must be that heart which does not then glow with gratitude on the review of relative and personal blessings in variety. The past has embosomed mercies even more numerous

than the moments that composed it. And how better can parents, for themselves and for their offspring, testify their sense of obligation to the source of all good, than by casting into the treasury of his kingdom some substantial tribute of their gratitude? And how can children be better taught to own the hand of their father's God, than by having set before them the duty and example of giving back to him, and for the extension of his kingdom on earth, a just proportion of that which he has bestowed on them! If every family amongst us acted upon this plan and principle, and—may I suggest the equity of it?—divided the proceeds between the Baptist Irish Society and the Baptist Home Mission, how would the revenues of both be augmented, and their efficiency enhanced! By this simple suggestion, systematically carried out, the annual incomes of both societies would be doubled. My own conviction is they would be multiplied sevenfold.

3. A third scheme I would submit, That there be boxes placed in prominent positions at the entrances of our chapels, one for each of our three mission institutes, with the words, "Home Mission," "Irish Mission," "Foreign Mission" boldly inscribed on them severally, that an opportunity might thus be given to occasional worshippers, as well as to regular hearers, to cast in whatever they might feel moved to give. In the lobby of some of our places of worship may be seen a box with this inscription, "Blessed is he that considereth the poor." In watering-places you will find another box, very significantly marked, "Visitors' subscriptions," or, "For the minister." In all Scotland the first thing you see in going into a kirk is, "The plate," with an elder or two hard by the treasury of the poor; and no one feels himself at liberty to pass that without enriching it with some coin. Throughout Ireland the "weekly collection" is made from pew to pew immediately after the sermon. And why have we not the same systematic gatherings? We are strenuous advocates for primitive order in our worship and churches. No people are more so. Why then do we allow to remain in desuetude an apostolic arrangement ordained by Paul, "Upon the first day of the week, let every one of you lay up in store, as God hath prospered him, that there be no gatherings when I come?" This said he in reference to a foreign object; and it applies to each department of our finances, local, home, Irish, heathen. But according to the existent order of things there is no provision made for the observance of this apostolic injunction. Strangers may enter our places of worship, and, in common with regular attendants, have their hearts stirred to do something for the poor, the spiritually destitute parts of our own land, the evangelization of Ireland, or the enlightenment of the distant heathen, but they have no opportunity

* However much we may admire the disinterestedness of our correspondent's proposal, we cannot be accessory to its publication without protesting against the injustice of any plan which would withhold from the officiating minister suitable remuneration. Heretofore, it may be that the bridegroom has been so engrossed with his new position as to be able to think of nobody but the bride; but henceforward we trust that care will be taken that every bridegroom should have some friend with him to remind him of obligations which common honesty imposes.—EDITOR.

of doing either, unless it chance to be the day for the annual, biennial, or triennial collection in aid of one or other of these objects. And if on that day the heavens lower, or the clouds pour down rain, the earth is enriched, but the exchequers of our societies are proportionately impoverished. This contingency would be provided for by the plan we suggest. There are other and collateral considerations to commend it. And amongst these may be ranked the healthy, high-principled state of feeling in reference to general financial action, which such an arrangement could not fail to superinduce, together with the prominence which it would give to the societies for which we plead, and the prayerful interest and sympathy in their favour which it would quicken in the minds of our people. And this were surely not of less importance than the augmentation of the several funds. Now, sir, it is competent for brethren in the ministry to attend to the first of these suggestions, for heads of families to adopt the second, and for deacons of churches to arrange for the carrying out of the third. And I submit that we shall not have done all we could until we have done something of this kind. Each suggestion is based upon a sound principle, and designed to bring that into operation. And the sooner we can get men to act upon intelligent, religious conviction, the better for all our organizations and for the world.

Ever yours, very truly,

J. W. TODD.

Salisbury, May 11, 1853.

THE BAPTISTS IN SCOTLAND.

DEAR SIR,—The Baptist Home Missionary Society in Scotland has for many years been making very laudable exertions in behalf of many destitute localities in the highlands and islands, which, but for this Society's labours, might, to this day, have been in a deplorable state of ignorance and semi-heathenism. But, without detracting in the least from the praiseworthiness of the object of the society in this respect, nor from the value of the means which it has so steadily brought to bear upon that object, it has been more than doubted, by some of its best friends, whether it has not too exclusively directed its energies in this particular direction; and whether it might not have reached its main object more effectually, in the long run, by combining with it another, certainly not less important, though somewhat less romantic in its character. From the beginning, and repeatedly since the commencement of the society, attempts have been made to divert a fair proportion of its efforts to the planting of churches in large towns; but while the importance of this has never been denied, the society has not made any distinct and definite endeavours either to secure properly qualified men or provide the necessary means

for carrying out this object to any practical issue. In some of the larger towns of Scotland small meetings have been established through the private energies of a few zealous individuals, and, occasionally, pastors have been selected from among themselves, most commonly men engaged in business, though in a few instances pastors have been entirely devoted to the work; but in the end, with comparatively few exceptions, such small organizations have, in so far as the great body of the people in the towns were concerned, been comparative failures, to a great extent, doubtless, from the strong prepossessions of the Scottish people in behalf of presbyterianism, but also, and perhaps equally, from the want of any systematic plan having been adopted for securing the peculiar kind of talent that was requisite for successfully cultivating such a field, and from there never having been any special plan adopted for providing the means of supporting in comfort properly qualified men, in endeavouring to raise and plant churches in the midst of our teeming city populations. It is generally found that the fragments of time that men engaged in business (however zealous in the cause) can spare from their worldly avocations, are not at all sufficient to enable them to make anything like suitable preparation for feeding and nourishing a church in an age of general intelligence like ours, far less for attracting the gay and the thoughtless to the meeting in the face of deep-rooted and scornful prejudice; and the consequence too often is that such feeble churches either soon break up, or linger out a miserable, dying existence, the families of the members, as they come of age, often deserting the *meeting-house* and the secularly-occupied pastor for the more imposing Gothic building and its minister in gown and bands,—or, at least the dissenting chapel and its educated pulpit official. Let no one despise the pastors who have been thus deserted, nor the churches which have thus failed; perhaps they both did as well as could have reasonably been expected in the circumstances, and deserve all praise for their devotedness and self-denial in following out their honest convictions of duty; but surely we ought deeply to ponder, and wisely consider the lessons which their history is fitted to impart. In some of the large towns of Scotland, churches such as have been referred to have existed from thirty to sixty years without any appreciable progress,—in some cases they are smaller than they were a quarter of a century ago, and are still meeting in the same “upper rooms,” in which, perhaps, the fathers or the grandfathers of the present generation first formed the little churches which still bear their original names. Instrumentally considered the grand defect has been the want of a ministry suitably qualified for coping with the talents and qualifications of the existing ministries in

other denominations, not to speak of the amount of prejudice that has besides to be overcome. But "how," it may be asked, "was this difficulty to be obviated? Our fathers availed themselves of the best ministry that they had within their reach, and what could they have done more? When few in number, even though it had been in accordance with their views to have a paid ministry, they were unable to support one, and, therefore, gladly availed themselves of such talents as they had among themselves, and could procure without cost. Sometimes, when they increased in number and felt the want of a pastor's whole time being devoted to the work, they set themselves to find one; but their pecuniary resources being small, they could only procure the services of men who had not succeeded elsewhere, or of young men who were perhaps soon called away from them to more inviting spheres." Precisely so; and in this appears the necessity for denominational action, in providing in the first instance, and sustaining for a time in an efficient manner, the proper agency and machinery for planting new churches in large cities already greatly pre-occupied by popular bodies deeply imbued with unfriendly influences. The fallacy on which the Scottish Home Missionary Society seem to have justified their having so exclusively devoted their attention, in itself laudable, to the thinly peopled highlands and islands, has been that the claims arising from the extreme destitution of the highlands left no room for effort in behalf of towns where the means of grace were within the reach of all if they chose. But, not thus did the apostles under divine guidance, and the primitive Christians, act. It was even after the people of Samaria, "with one accord gave heed" to the things that were spoken by Philip, that the apostles at Jerusalem "sent unto them Peter and John," to teach and to preach, "along with Philip, "the word of the Lord." It was when "tidings" of the great success that attended the preaching of those who were "scattered abroad" by the persecution that followed the death of Stephen, "came to the ears of the church which was at Jerusalem," that they "sent forth Barnabas," that he should go as far as Antioch, another large city, and thence it was when "much people was added unto the Lord," that Barnabas "departed to Tarsus to seek Saul," to bring him also to this great city, where unitedly, for "a whole year they assembled with the church, and taught much people;" and not only so, but even when they were successfully labouring there, that "prophets from Jerusalem" also came down to the same city, while the regions round about in every direction were "sitting in the region and shadow of death." And even after Paul and Barnabas had planted many churches in large cities throughout Asia Minor, Macedonia, and Greece,

instead of even then proceeding to thinly peopled districts, they returned to Antioch; and soon after departed on a second visit to the same cities, to consolidate the work that they had so auspiciously begun, without spending time on sparsely inhabited intervening districts. But were these districts thus neglected? No, but from the churches planted in the large cities the gospel was proclaimed to the regions round about. So it was at Thessalonica, "from which," we are told, "sounded out the word of the Lord through Macedonia and Achaia;" so it was at Antioch, whence Paul and Barnabas were sent forth; so it was at Antioch in Pisidia, whence "the word of the Lord was published throughout all the region;" so it was at Ephesus, for as the result of Paul's long continued preaching in that city, we are told, that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Nor do we hear in all the apostolic history of a system of missionary operation being pursued in which the cities were passed over, and the thinly peopled districts only or even mainly attended to. Let any one with the book of Acts before him say whether there is the least likelihood that, if the apostles had been living for the last thirty years in Scotland, they would have passed over towns containing many thousand inhabitants, some of them without a single church in them "of the same faith and order," as those which they had established;—and directed nearly all their zeal to distant destitute places, with a few inhabitants here and there scattered over wide inhospitable regions? Surely it is time for the Scottish missionary society to revise its plan of operations, and direct a fair share of its labours towards the large cities, in which the baptist cause has not obtained any or a very feeble footing. Let it in the first place, as its present income is all required for supporting its existing stations, establish a fund for towns; let it then intimate its readiness to employ as many qualified men of a superior order as it can raise money to support in a liberal manner; and let its committee set itself heartily to discover and bring forward such men, pledging itself to strengthen their hands in every practicable way, while they earnestly devote themselves to the rearing of churches, and it can scarcely be doubted that, by the divine blessing, corresponding results may be anticipated; and then, with flourishing churches in the large towns, "the solitary places" in the country "would soon be made glad, and the deserts rejoice and blossom as the rose." Doubtless if such a plan were adopted, the Baptist Home Missionary Society for England, which has for several years been pursuing a somewhat similar mode of operation, would readily co-operate in furtherance of an object so desirable.

I am, my dear Sir,

Yours very respectfully, D.

IRISH CHRONICLE.

JULY, 1853.

PROCEEDINGS AND PROPOSALS.

THE Baptist Irish Society being now placed in circumstances differing from those in which it has been previously, it is right that the attention of its friends should be called to the course which it is proper to adopt. The prohibitory enactments of former years are no longer in force. The Committee trust that there is now no desire among their friends that they should restrict themselves to the small sphere to which they have been confined; they believe, on the contrary, that the active career on which they are anxious to enter will be approved by the churches, and call forth zealous co-operation. Distressing to successive Committees has been the passivity required by the Society's financial state; but the Committee recently appointed enters on its duties free and hopeful. Baptists of Great Britain, hearken! Consider the claims of the large island adjacent to your coasts. Remember the adaptation of the good news with which you are entrusted to heal the broken hearted and work deliverance for the enslaved. You are called upon to discharge your duty towards Ireland promptly and effectively.

It was announced a month ago that at the request of the Committee the brethren Birrell and Brown of Liverpool have undertaken to visit Ireland this summer, in order to proclaim the glad tidings of salvation by grace among its perishing myriads, and form a judgment of the places in which it is most desirable to locate additional evangelists. We have now the pleasure to add that the brethren Dowson of Bradford and Stalker of Leeds have kindly under-

taken the performance of a similar service. Many who do not leave their homes will, it is hoped, render assistance by offering fervent supplication that these journeys may be productive of great and permanent good.

A native of the north of Ireland who has been for some time studying at the Baptist College at Horton, Bradford, being inclined to spend his vacation in preaching the gospel among his countrymen, has been engaged to assist Mr. Brown in itinerating around Conlig, or supply the pulpit at Conlig while Mr. Brown is engaged in itinerant labours. A young man also whom Mr. Eccles has recently baptized, and who had previously passed through the usual course of study preparatory to the ministry in the presbyterian church, has been strongly recommended to the Committee, and though, at the date at which we write, an engagement is not actually formed, it is probable that it will be in the course of a few days, and that he will be employed temporarily in the neighbourhood of Belfast.

An addition is about to be made to the little band of fellow labourers at Athlone, by the removal of a schoolmistress from a small town at which she was at a distance from any who could afford her encouragement or guidance, to this important central station where she will enjoy the blessings of religious fellowship. As Romish influence is very strong in Athlone, where are an Augustinian priory and a body of Sisters of Mercy, and where the titular bishop of the diocese resides, it is not surprising that the exertions of

our friends there are awakening opposition. Children flock to the schools which have been opened, and their parents encourage their attendance; but violent means to prevent it have been taken by some opponents. It appears that the measures which we have recently adopted cannot be carried out without a struggle; but this is no novelty in the history of Christian enterprise.

It has appeared to the Committee desirable to try in Ireland the *colporteur* system, which has been productive of so much good on the continent of Europe and in America. Two agents have been engaged, and we hope that before this meets the eye of the reader they will be in possession of bibles, testaments, tracts, and other religious books, for sale among their countrymen.

Those parts of the island which were the original scenes of the Society's operations, and with a view to the benefit of which it was instituted, have in process of time, through a variety of circumstances, been almost entirely deprived of its care. The attention of its founders and early friends was directed principally to those districts in which the Irish language was spoken, and in which Protestant teaching was almost unknown. Irish schoolmasters, Irish scripture-readers, and Irish preachers were sought for and engaged in its service; but in the course of years the number of persons of these classes employed in its work has been greatly reduced, and the province of Ulster has become the chief seat of its operations. Now we could not consent to the withdrawal of any aid now given to churches in Ulster, or to the severance of our connexion with any of the excellent men who are labouring among the two millions which it numbers. In Ulster a very large proportion of the people are Roman catholics; in Ulster

there are 738 Roman catholic chapels, in which a yet larger number of priests and curates are endeavouring to perpetuate and extend the baneful influence of popery; and in Ulster, as in other parts of Ireland, great numbers of professed Protestants need to be taught the first principles of the oracles of God, knowing only a carnal, frigid Protestantism, which has but little tendency to prepare them for the world of light and love. Much better would it be to multiply than to reduce the number of our agents there; yet we have a deep conviction that either of the other three provinces has greater claims on British Christians than Ulster. The calls from Connaught, Leinster, and Munster being those which proceed from the scenes of the greatest misery and helplessness, are those which demand the most prompt attention from the followers of Him who came to seek and to save that which was lost.

In an annual report it is the business of a committee to say what it has done, and what degree of success has attended its exertions. But this is not an annual report; and here, as friends of Ireland anxious for the spiritual interests of its people, we may with propriety direct attention to barren districts and scenes of wretchedness for which we have done nothing, for which we *are* doing nothing, and for which we *can* do nothing till our resources are greatly augmented. Look at Dublin, a city of 255,000 inhabitants. Inquire there for the agents of the Baptist Irish Society. There are none! There is in Dublin a baptist church, and in former times the Society co-operated with it; but at present it is left to pursue unaided the course which the benevolence of its members may dictate. In Dublin, to do anything like justice to our principles, there ought to be several baptist ministers, and many other agents of different talents, labouring to evangelize different

classes of its inhabitants in different districts. Look at Galway, on the opposite side of the island, of increasing commercial importance, with its 25,000 inhabitants, in the midst of a county which numbered at the last census more than 298,000. Ask for the agents of the Baptist Irish Society. In the whole county, not to say the town, there is not one. Draw a line across the map from Dublin to Galway; or trace the railroad recently formed, running from one to the other, and passing through Athlone, in the centre. South of that line we do not support or aid a single preacher of the gospel to proclaim among the millions who reside there the unsearchable riches of Christ. There is the whole province of Munster, with 1,831,817 people at the last census, including the cities of Limerick, Cork, and Waterford, and many populous towns which are not cities. All that we are doing for the spiritual interests of the whole province of Munster is that we support an aged man who goes from house to house in a district of the extreme west, and reads the scriptures to the cottagers. Yet, in the province of Munster there are above 800 Romish chapels, with monasteries, friaries, convents, and nunneries in abundance.

An energetic movement is therefore imperative; but it is on this side of St. George's Channel that it must begin. If the Committee were to rush into expenses which it has not a reasonable prospect of defraying, it would be every where deservedly condemned. When the

present Secretary accepted office, there were three or four principles which he thought essential, and which the Committee adopted as the basis of its future proceedings. — The first was that a vigorous effort should be made immediately to extinguish that heavy debt by which the operations of the Society had long been embarrassed; the second, "that it should then be regarded as a fixed determination that the annual expenditure should be limited to the probable income for the year." The first is happily no longer applicable; but the second is now indispensable to the Society's welfare. With the experience we have had of debt, it would be unpardonable folly were we to launch out into an expenditure which would involve us and our successors in such difficulties as those from which we have just been extricated by the persevering and self-denying efforts of our friends. To the churches of Christ therefore, and to zealous individuals who are anxious to promote the glory of Christ, we turn, saying, Provide us with the means, and we will employ them promptly on behalf of perishing myriads. Remember that greatly as the population of Ireland has been reduced, it is even now larger than it was in 1814, when the Baptist Irish Society was formed. Remember too that now there is no obstacle to the immediate employment for the welfare of Ireland of whatever sums you may entrust to our care. Let there be no delay on your part, for we are ready.

CONTRIBUTIONS RECEIVED SINCE MARCH 31, 1853.

	£	s.	d.	£	s.	d.
Berkhampstead	1	0	0			
Bewdley	1	8	0			
Biggleswade—						
Foster, Blyth, Esq., <i>Sub.</i> £1 1s., <i>Don.</i>						
£2	3	1	0			
Birmingham, Lang, Mr.	1	1	0			
Blockley, Mr. J. Reynolds	1	0	0			
Bridgewater, Collected by Rev. H. Trend—						
Browne, Miss	0	5	0			

	£	s.	d.	£	s.	d.
Good, Mr.	0	5	0			
Jenkins, Mr.	0	10	0			
Nichols, Mr.	0	10	6			
Sully, Mr. James,	1	1	0			
Sully, Mr. T.	0	10	6			
Whitby, Mr.	0	10	6			
				3	12	6
Bristol, by Mr. E. H. Phillips—						
Collection at Broadmead				8	9	1

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Burnham, Essex, Collection	0	18	4				Ludgershall, Mead, Mr.				1	0	0
Canterbury, Collected by Mrs. Carter—							Maidstone, Collected by Miss Watts				1	0	0
Carter, Mr.	0	10	0				Mitcham, Mr. Pratt				2	0	0
Carter, Mrs.	0	10	0				Norwood, Mason, Miss				2	0	0
Howland, Mr. W.	1	0	0				Oakham, by Rev. J. Jenkinson—						
West, Mr. H.	1	0	0				Collection	8	14	0			
Small sums	1	17	6				Padstow, Anonymous	0	4	6			
				4	17	6	Reading, by Rev. J. J. Brown—						
Chatham, S. Medley, Esq.	3	0	0				Brown, Mr.	0	10	0			
Dorrmann's Land, Lingfield, Surrey—							Brown, Rev. J. J.	0	10	0			
Brand, Mrs.	0	10	0				Champion, Miss	0	10	0			
Grigg, Henry T.	0	10	0				Collier, Mr.	0	5	0			
				1	0	0	Cooper, Mr. J. O.	0	2	6			
Evesham, by Rev. H. N. Barnett—							Davies, Mr. J.	1	1	0			
Collections	2	5	11				Davies, Mr. P.	0	5	0			
Mann, Miss	1	0	0				Day, Mr.	0	5	0			
				3	5	11	Deane, Mrs.	0	10	0			
Exeter, by Rev. G. Cole—							Elisha, Mrs.	0	10	0			
Adams, Miss	3	0	0				Gostage, Mr.	0	5	0			
Ford, Humphrey, Mr. W.	1	1	0				Holloway, Mr.	0	5	0			
Goodshaw, Rawtenstall, Lancashire—							Moss, Mr.	0	2	6			
Collection, by Rev. J. Jefferson ..	1	0	4				Noon, Mr.	0	5	0			
Great Brickhill	1	7	2				Salter, Mr.	0	2	6			
Great Gidding, by Rev. C. Fisk—							Tadman, Mr.	0	2	6			
Collected by Miss Weed	1	7	6				Walker, Miss	0	2	6			
Leicester, Collected by Jas. Bedells, Esq.	14	0	0								5	13	6
Lenham, Fullager, Mrs.	0	5	0				Sunderland, Longstaff, Mr.	0	10	0			
Llansilin, Oswestry, by Rev. W. C. Roberts	0	2	6				Walworth, Horsley Street—						
London—							Collections	6	7	3½			
C. H.	0	10	0				Subscriptions, by Miss						
Heriott, J. J., Esq.	1	1	0				Townley	1	12	10			
Philips, Mr. J. R.	0	10	6								8	0	1½
Albion Chapel, Collection at											0	3	6
Annual Meeting, April 26,													
1853	20	16	9								7	16	7½
Church Street—							Woolwich, Collected by Mr. E. Davis—						
Auxiliary, by J. Sanders,							Bayley, Mrs.	0	4	4			
Esq.	7	5	0				Carmicheal, Mr.	0	3	3			
Devonshire Square—							Champion, Mr.	0	6	0			
Collection after Sermon by							Davis, Mr. N.	0	4	4			
Rev. N. Hayercroft, April							Fisher, Mr.	0	4	4			
22, 1853	8	17	5				Sherwin, Mr.	0	4	4			
Price, Mr. E.	0	5	0				Wates, Mr. B.	0	4	4			
Eldon Street—							Wates, Mr. J.	0	4	4			
Collection, by Rev. B.							Whale, Mr.	0	4	4			
Williams	1	0	0				Whiteman, Mr.	0	6	0			
Hackney, Miss Eames	0	10	0				Smaller sums	0	3	3			
Lavender Hill, Gurney, Mrs.											2	8	10
Joseph	1	0	0										
New Park Street, Collected													
by Mrs. Marlborough,													
for New Park Street													
Irish School—													
Gould, Mr.	0	10	6										
Kippon, Mrs.	0	10	6										
Marlborough, Mr.	0	10	6										
Marlborough,													
Mrs.	1	1	0										
Olney, Mr. D.	0	10	6										
				3	3	0							
Spencer Place, Powell, Mr. J.	2	2	0										
Trinity Chapel—													
Missionary Society, by													
Mrs. Oliyier, Treasurer	8	0	0										
				55	0	8							

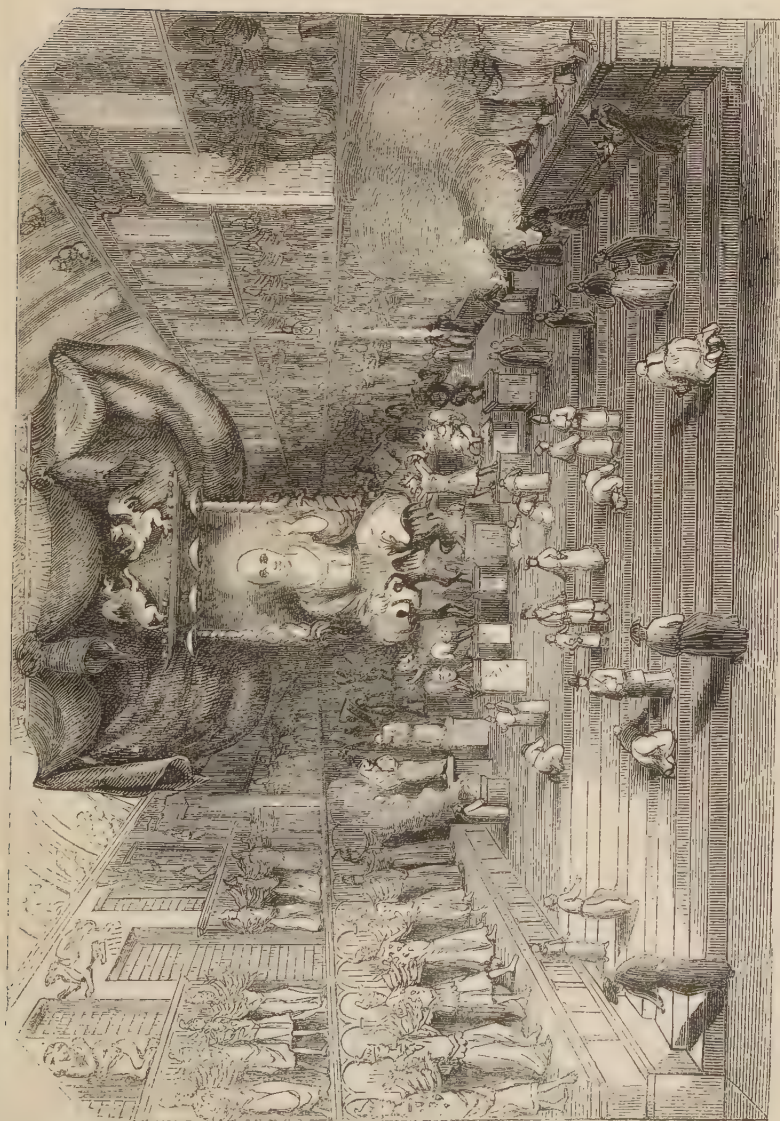
IRELAND.

Ballina, by Rev. W. Hamilton—						
Joyner, J. S., Esq.	0	10	0			
Wilson, Mr.	0	1	0			
				0	11	0
Counterpane worked by Mrs.						
Hamilton	2	10	0			
				3	1	0
Banbridge, by Rev. T. D. Bain, Church ..	4	0	0			
New Town Limmavady, by Rev. W. S. Eccles—						
Dill, Rev. Marcus, M. D.	1	0	0			
Waterford	0	15	0			

Thanks are presented for parcels of books and clothing, to Mrs. Coxhead—Mrs. J. Downes—and “Bristol.” Also to the Drawing Room Society, Dr. Steane's, Camberwell, for clothes for Ballina, by Mrs. Doxsey.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



TEMPLE OF THOUSAND IDOLS, JAPAN.

THE MISSION FIELD.

WHO WILL GO ?

"FROM Mr. THOMAS'S account we saw," said Mr. FULLER, "there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it ? 'I will go down,' said Mr. CAREY to his brethren, 'but remember that you must hold the ropes.' We solemnly engaged to do so ; nor while we live shall we desert him."

The pastor of Moulton and of Harvey Lane, Leicester, cheerfully committed himself to the workings of Christian affection, and to the recognition of Christian duty. Much gold have the miners who have followed him found ; but the treasure is yet vast which lines the gloomy caverns of India's superstition. They were not unknown men who set forth on the errand of mercy. They were men of standing and of ministerial experience, bearing with them the sympathy of the churches to whom they had first delivered the word of life, and the love of many brethren whose ministerial intimacy they had formed. The work was regarded as a most honourable one. No gifts were too splendid to be withheld ; no association was too tender which this high call was not permitted to dissolve. Great were the renderings of heart endured by the first missionaries, increased in fearfulness by the dark uncertainties before them.

The present aspect of heathen lands is certainly not less painful, while the work of evangelization has become more easy and inviting. Encouragements of which our fathers knew nothing abound for us. The toils they encountered have smoothed our path. We reap the fruit of their victories over unwritten languages, an unshaken superstition, and savage life. Partial light has been let into the gloomy

recesses of idolatry ; we see, where our fathers groped their way.

Yet has it become more difficult to obtain the services of that class of men from which our first missionaries were drawn. The pastors of churches are few who are ready to lay aside the attachments and associations of home for what we cannot but think the high places, and, therefore, the most honourable, of the field. But with the expansion of the missions, with their very success, has grown the greater need for men of standing and ministerial ability to consecrate themselves to the Lord's work.

It may be permitted us to offer a few reasons why experienced pastors should look seriously on the question of their duty with respect to heathen lands.

1. Obviously the difficulties of a missionary life are such as to call for the exertion of every moral and mental quality, and in a form which only experience can secure. Immaturity of judgment, unacquaintance with trial, the limitation of knowledge necessarily incident to young men, are not the elements of success. "The presence of an earnest minded man of God," says a missionary, "who could guide us by deeper insight into the principles of language ; who would condescend to bend his stores of learning and his trained powers of mind to the composition of books suited to the native mind," would be of invaluable service. The attainments of years might well be consecrated to the service of Christ in spreading more widely among an ignorant race the knowledge that a Christian pastor has gained.

2. No uncommon reproach would be removed which is not unfrequently heard. Pastors, it is said, willingly undertake the labours of the platform,

or the missionary prayer-meeting; their addresses are pointed, close, effective, on the duty of Christians to deny themselves for the mission cause, the cause of God; but who of them exercises the self-denial they preach, or practises the self-sacrifice they urge? Let the churches see some of their most eminent pastors give themselves to the Lord's work in heathen lands, and deep would be the impression made of the importance of the work. Such noble instances of self-sacrifice for Christ's sake would more redound to his praise throughout the land than the departure of five times the number of unknown men, or of inferior ability. No worldly motive could be supposed. The most thoughtless would see in such an act an example of faith that would stimulate their languor, and awaken them to feelings of interest in the work of the Lord.

3. Parents would more freely give up their sons to the ministry at home and to missions abroad, when examples of high devotedness stamp on the service the honourable character which such acts of consecration would confer. If the posts of peril be given to the young, to the novice, to the inexperienced, not only is the cause endangered, but feebleness and weakness are impressed upon it, from which the noble minded will turn away. Surely it is the leaders of

the Lord's hosts that should stand in the forefront of the battle. Let men of standing and known ability but once give the weight of their example, and the churches would rise to a full consciousness of their duty, and of the honour conferred on them by their Lord in being called to take part in the triumphs of his kingdom.

If it be said that such men are greatly needed at home, let it be considered, that in the first place the number is but small that is required. Eight or ten are not many among the many hundreds which form the ministry in highly favoured England. Besides which the spirit that would be awakened, and the blessing of God that would surely follow, would quickly fill up the vacancies, and call forward men of ability and power. If the churches are prepared for the sacrifice, its acceptance would appear in increased prosperity. God gives exceeding abundantly above all that we ask or think.

The wants of the society's missions at the present time are large. Devoted brethren are required for Haiti, for Trinidad, and for Africa, in addition to the twenty for India. We appeal to the Christian devotedness of our brethren and the churches. Who will go down into the mine? Who will follow Carey, Marshman, and Ward, and reap where they have sown?

INDIA.

CALCUTTA.

THE FORMATION OF AN INDEPENDENT NATIVE CHURCH.

An interesting movement has commenced in this important centre of missionary operations in India. The two native churches at Intally and Colingah have hitherto continued under the pastoral care of the missionaries,

the Revs. G. PEARCE and J. WENGER, assisted by native preachers. Previous to the departure of Mr. PEARCE for England, he brought the subject of a native pastor before the Intally church, and instructed the converts in their

duty to sustain their religious privileges, and the ministry of the word among themselves. After much discussion two brethren were chosen as pastors. Some difficulties, however, arising, one declined the honourable office to which the church had called him. Subsequent to this the question was further canvassed among the native converts, and after much deliberation it was proposed, and has since been sanctioned by the missionaries, that the above named two churches should unite, and choose their own pastors, who should not be dependent on the society for their support.

As we write, therefore, *the first independent native Christian church will have been formed in India.*

This step in advance we hail with no ordinary emotions of gratitude to God. It is the first attempt to give existence to a Christian church in Bengal, independent of those missionary agencies by which the gospel has been there proclaimed. Numerous as are the churches which it has pleased God to raise up as testimonies to his faithfulness and to the power of his truth, hitherto they have remained wholly under the care of the messengers of Christ from foreign lands, and their teachers have been supported by foreign funds. Such a state of things could not be regarded as permanent. It was always hoped that at some period these churches would become self-sustaining. While the converts were few and feeble, there was some reason for keeping them under missionary superintendence; but now that their number is largely increased, that there are men amongst them fitted to fill the pastor's office with piety and credit, all must concur in the desirableness so recently expressed in various forms by the Committee and the friends of the society, of placing these native communities on the basis which the word of God sanctions and commands. We do not, however, anticipate that

this native church will cast aside the counsel of those who are their fathers in Christ. The course the movement has taken has shown the converts to be eminently desirous of the advice of our brethren, and of acting in full accordance with those principles of church polity in which the missionaries have instructed them.

We need scarcely entreat for this infant church the sympathies and prayers of our readers. Many trials await its members from within and without. They will need wisdom from above, and the constant guidance of the Spirit of God. Let grace be besought for them, that they may grow into a holy habitation for God, and be as a city of refuge to the perishing idolators around them. We shall append extracts from the letters of our missionary Mr. LEWIS, in which the gratifying fact is announced. Under date of April 6th, he writes:—

You will be interested to know that our native brethren in Calcutta are at length bestirring themselves about the native pastorate. The members of the churches at Intally and Colingah have met and consulted together, and are apparently most lovingly united in the purpose to coalesce into one church, under the pastoral care of three or four brethren of their own number who possess preaching talents and established characters, and the means of supporting themselves by secular situations. They have decided not to appoint any of the native preachers as pastors, because they are supported by the society's funds, and therefore are not independent men. The proposal has been communicated to brother Wenger and myself in the most modest and appropriate manner, and the brethren are only waiting for us to express our formal approbation, which we hardly can do until we have talked over all the particulars with brethren Leslie and Thomas. I do hope this is a beginning of good. The movement has to a great extent arisen out of your "Resolutions on native pastorates," which I took with me to a church meeting of the Intally church, and translated in the hearing of all the members, adding a few words of illustration. Little was said at the time, but they have told me since that it made a considerable impression upon their minds. I think you will be pleased to hear these particulars.

At a later date, April 20th, Mr LEWIS adds:—

The movement among our native brethren of which I wrote on the 6th inst. goes on favourably. At our monthly meeting held on the 15th at brother Thomas's, the subject was discussed, and it was agreed that brother Wenger and myself should meet the native brethren and arrange with them the carrying

out of the new plan. We do not wish to interfere with their liberty, but as their present pastors we are anxious to take the opportunity to counsel them, and as the society's missionaries and representatives we must arrange certain things in reference to the chapels and to the converts who may hereafter be given in answer to our prayers and as the fruit of our labours. I trust the thing will work well, and that a new era in missions in Bengal is opening before us.

MONGHIR.

Mr. LAWRENCE has kindly favoured us with the following particulars of the work of God at this station. Under date of March 26th he writes:—

I am happy in being able to announce to you that since the commencement of this year we have had some additions to our little band of believers; and the ordinance of baptism has been twice administered. On the 3rd February the man and his wife, who had been the disciples of Nanuk, and called Nanukshahi or Sikh, about whom I have written in former letters, made a public profession of their faith in Christianity by baptism; and with them was baptized a young native woman, who is a scholar in our native Christian bible class, and who had been for some months an inquirer. It was a solemn and interesting occasion. Many natives not belonging to our Christian community were present, and all behaved with great seriousness and propriety. Good impressions were left, I trust, on the minds of some. On the 4th March the ordinance of baptism was again administered: on this occasion the candidates were two believers belonging to our English congregation, one of whom is an old lady, who has for many years sat under the sound of the gospel in Monghir; and the other has recently come to sojourn here, while her husband is gone to the war in Burmah. For these additions to the church I trust we feel thankful, and would give all the praise to our blessed Redeemer.

Steadfastness of converts.

I am happy to say that those who have joined us continue to afford us satisfaction by their consistent spirit and conduct. Jawahir (a jewel), for that is the name of our new brother, though a man past sixty, has been very diligently learning to read; and both he and his wife (who is much younger than himself) are now able to read a chapter in the New Testament sufficiently well to comprehend its meaning, and in another month they will be able to read with fluency. This is pretty well for an old man who six months ago did not know a single letter. I had

promised each a copy of the New Testament on being able to read a chapter distinctly; and they were highly delighted when they obtained the prize.

The Baijnath Mela.

About a week ago the native brethren, Nainsukh, Sudin, Bandhu, and another young man, returned from their journey to Baijnath mela. The account they give of their labours is encouraging. They met with a kind reception in nearly all the villages which they visited on their way, both going and returning. And as they travelled along they had daily opportunities of conversing with pilgrims proceeding to Baijnath. "In one village," they observe, "all the men, and women too, came out and listened to us with great good feeling. We heard some of them saying among themselves, 'All the Hindoo gods and goddesses are false; there is but one true God; let us well understand who the Lord Jesus Christ is, that we may not forget him.'" Respecting another place they say, "Here an old man heard us very attentively, took from us a gospel, read some verses in it, and at last said to us, 'Now do you pray for me, that the Lord may take me under his special protection.'"

The missionaries at the fair.

Having arrived at Baijnath, they set up their little tent in the midst of the mela. This they were allowed to do by paying a small fee to the owner of the land. And spreading a piece of sackcloth before the tent door they spread out their books and sat down. They had no need to go and look for a congregation. They were soon surrounded with a crowd of people, and fully engaged in their work. So incessantly were they occupied that they had scarcely time to eat their food. Some would patiently listen to a long address, while others were anxious to obtain books, and others wanted answers to a variety of questions. But all behaved respectfully, and many listened and conversed in a very friendly way. They met with no quarrelsome people, and with very few opposers; even the Pundahs treated them with respect,

although they affected to sigh, that now the gospel was come their trade was gone, and that they would soon be without bread. Whether they really believed thus much is very doubtful, though many of them have sufficient discernment to foresee that Hindooism cannot stand before Christianity. The brethren not only exhausted their stock of books, but almost their voices and their strength also.

Disasters.

During their journey they met with one

or two disasters. In one place thieves entered their tent at night, and stole away all their brass cooking utensils, eating vessels, &c.; rather a serious loss, and might have been a great inconvenience had they not been near home at the time. The articles were not recovered, and it cost £1 14s. to supply the loss. On another night their tent caught fire; but providentially they were aroused to a sense of their danger before any great damage was done. After a month and nine days' absence, I am thankful to say, they reached Monghir safely, and only suffering from great fatigue.

CEYLON.

COLOMBO AND KANDY.

From the communications of the missionaries labouring in this deeply interesting field we rejoice to learn that the kingdom of God is making way among the followers of Buddha. Although the accounts are not in detail, our readers may readily conceive the divine power that must have attended the preaching of the word in each individual case to bring so many converts into the fold. Under date of November 15th, Mr. ALLEN says:—

I shall not be able to do as I wished—to give you any lengthened account of missionary operations and their results. It will cheer and encourage you, however, to hear that our labours have not been in vain. In several of the stations additions have been made to the churches, and others will be added before the year expires. I think about forty have been baptized so far. Last Wednesday we had a day of great things. At Kottigahawatte we baptized twenty-seven, thirteen of them belonging to that station, and fourteen to the Gonawell. Most of these have been probationers for two years, some more; and much care has been taken to get at their true character by myself as well as the native preachers and others. We hope they are really the subjects of divine grace, and that they will be enabled to maintain a holy walk and conversation. Others have been added at the Grand Pass, Hendella and Byamville stations; and I wish the same thing could be said concerning the Pettah, but at present there is no move amongst them. During the past month our labours were broken in upon by floods; but now that the monsoon has set in we hope to go steadily on.

To Mr. DAVIS we are indebted for

some interesting particulars respecting the mission at his station, the ancient capital of the kings of Ceylon. He says with respect to the Society's press, now under the charge of Mr. MURDOCK, who works it at the cost of the Tract Society, and by means of local contributions:—

During the last five years it has been used in printing 368,850 tracts, 202,560 periodicals, and 30,750 books, making a total of 8,941,920 pages. Now, taking into consideration, that the press was rather old when the use of it was granted to the Singhalese Tract Society, I should suppose it is not in very good condition now. However, Mr. Murdock says, "though old, it is in much the same condition as it was when first handed over to him." The mission receives for the use of the press about 20,000 tracts and books, of various kinds, during the year.

The following general remarks on Kandy as a mission field will be found interesting.

The labours connected with the Kandian district may be divided into five distinct parts. In the first place there are many Europeans in Kandy (that is, including the soldiers who are stationed here), and a considerable number of very respectable Burgher young men, who well understand English, and who fill most of the offices connected with law courts and counting-houses; whose spiritual good must be sought in every possible way. For the sake of these, I preach in English every sabbath evening, and visit their homes during the week, as opportunities occur. It is my desire to gain more access to the homes and minds of this class, to lead them from their cold, formal, sapless profession of Christianity, to a decision for God

and his cause. The influence of such, if they were truly brought to Christ, would be a most valuable acquisition. For the mass of the Kandians look upon them as having been instructed by teachers of Christianity, and consider them as manifesting the real spirit of our professedly holy religion. I need scarcely say, that with respect to very many who have been well instructed, the language of the apostle Paul is fully applicable; and missionaries know it well: "The name of God is blasphemed among the Gentiles through you." There are some, however, who are evidently moving in the right direction, and whose influence is telling upon the population around, and whose co-operation in mission work I am anxious to obtain. Perhaps it should be added here, many of the above class appear to be attached to our place and form of worship, and to value the preaching of the word.

A library wanted.

Dear brother, there is one thing I should like to do in addition to what is already done for the above-mentioned, which is this,—to establish a small library of select theological and other works. The necessity for this I will soon explain. Young men (such as I have been speaking of) do read, and will read, English. Books are comparatively few, and expensive; and you would be surprised, and, perhaps, horrified, at the mass of trashy stuff which is waded through. Now, if some richly benevolent friend or friends could make us a present of a series of the works published by the Hanserd Knollys Society, and a set of the works of Messrs. Wardlaw, Payne, Hinton, and others, together with the "Congregational Lectures," &c., &c., I am sure the benefit would be immense and eternal.

The Portuguese and Singhalese.

Another part of our work has respect to those inhabitants of Kandy and Matelle,

both Portuguese and Singhalese, who know little or nothing about the English language. From those who compose this class, the churches of Matelle and Kandy are principally formed, and for their especial benefit, our native pastors are exerting themselves. Our brother, T. Garnier, preaches to these several times during the week, and three times on the sabbath; and Mr. J. Silva preaches twice, and sometimes three times on the sabbath, and four or five times during the week to congregations almost entirely formed from this class.

Our Portuguese preacher, Mr. S. Ambrose (who preaches once on the sabbath in Kandy), having lately resigned his connection with us as an agent, I have felt myself called upon to exercise my little stock of that language in continuing the sabbath morning service. If, with a little more attention, I can enter into conversation with that much neglected part of the community (those who can understand Portuguese only, and who have very few religious privileges), I shall think I have taken at least one step in the right direction.

I will only add respecting the class of which I am now writing this one piece of information. We have some tract distributors to carry tracts to their homes, and about ten (English, Portuguese, and Singhalese) sabbath school teachers to attend on sabbath afternoons to the spiritual wants of their children.

Should any friend desire to help our sabbath schools, this might be done most efficiently by sending us a map of the Holy Land, and a few books, such as are in common use in the sabbath schools in England.

If any help can be rendered Mr. DAVIS by our friends in the objects he so earnestly presses on our attention, we shall be happy to be the medium of conveying it.

WEST INDIES.

BAHAMAS.

By the time these pages are in the hands of our readers, it is probable that the Rev. H. CAPERN will have landed on the shores of his native country. For some time past his health has given way to his many anxieties and labours, rendering a brief relaxation and the invigorating air of England necessary to its re-establishment. It is for this purpose

he is on his way, and we look forward with pleasure to personal conference with him on the affairs of his important station. Meanwhile he has communicated the following account of a recent visit to the out-islands. He says, under date of April 5:—

The churches on the islands I have recently visited are on the whole in a pleasing

state, and furnish evidence of the adaptedness and efficiency of the native pastorate system, wheresoever the right men can be found—men whom the Lord of the harvest has thrust forth into the harvest field. To obtain such men here, as every where, else is of great importance.

When I reached Long Island, where C. W. Fowler, a devoted man, is labouring, I found him just recovered from a state of dangerous illness, brought on by hardships at sea, which he suffered when attempting to reach Ragged Island, the church on which is at present under his supervision. Heavy weather met him on his way, and he was driven near the coast of Cuba, and had eventually to return to his home without accomplishing the object for which he set sail. He was for sometime on a bed of sickness, and so ill as to awaken the fears of his friends that he would not recover. But the Great Physician had raised him up, and was evidently blessing his work. Our worthy brother had a short time before my arrival baptized nine believers on a profession of their faith in Christ, and there were several

more inquirers in the church. He has on the island on which he resides six churches under his care. These are distant, some of them fifteen and others twenty miles apart from each other, so that he is almost continually on the move to visit them. The time will doubtless come, when his labours will partake less of a missionary, or more properly, of an itinerating character than they do now. And so, with all the native brethren, who have been set apart to the work of God on our several islands. Their field of labour is too wide, and should be narrowed if practicable. I find that for the sake of the native teacher himself—for the sake of the schools, and likewise for the sake of the churches individually—this is desirable. The church at the settlement, at which the teacher resides, does, according to its numbers, three, nay in most cases five times more for his support than those churches that can be visited only once in two or three months. But a pastor for each church must be a work of time, if it shall be ever found to be practicable.

JAMAICA.

Since we last communicated with our readers, death has been busy among the brethren and their families still labouring in this afflicted island. On Lord's day, February 27, the Rev. B. B. DEXTER was removed to his heavenly rest. He was engaged in making preparations for a visit to this country, when on the Saturday he was seized by apoplexy, and after a few hours of unconscious suffering breathed his last. Once or twice he was sufficiently aroused to express his confidence in Christ, the preciousness of Jesus to his soul,—his affection for his mourning wife, and his still deeper love to his Saviour. We quote from the communication of the Rev. J. CLARK of Brown's Town:—

Immediately after his seizure I was sent for and remained with him until his death.

On the evening of the same day his remains were laid in the silent grave. The attendance was very large, comprising not only his own bereaved and mourning flock, but many of the members of surrounding congregations. The neighbouring ministers of various denominations, as many of our own brethren as could be informed of the melancholy event

in time, were present to testify their respect and affection for our departed brother.

Our brethren Dendy, East, and Fray, and Messrs. Nullsom, Brown, and Milne, of the Wesleyan, Free Church, and London Missionary preachers, took part in the solemn services. On Monday last I preached a funeral sermon to a large and deeply affected congregation from Revelation vii. 13, &c.

For nearly nineteen years our brother toiled, often beyond his strength, to promote the cause of the Redeemer. His labours were greatly blessed. He had the privilege of gathering nearly two thousand souls into the church of Christ. He suffered much. For the last seven years his health was far from good. His spirit was also bowed down with troubles. He has had to maintain a long and painful struggle against poverty and debt. Now all his labours, sorrows, and trials are over. He has taken his place amongst that countless multitude who surround the throne, clothed with white robes and palms in their hands. He will now hunger no more, neither thirst any more; neither shall the sun light on him nor any heat, for the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of water, and God shall wipe away all tears from his eyes.

His sorrowing widow, with her fatherless children, arrived a week since in England. We commend them to the

sympathies and kind offices of the followers of that Saviour whom our brother so long and so faithfully served.

We turn to another scene of grief. On the 22nd April our excellent brother, the Rev. D. J. EAST, was called to bear the heaviest loss that a husband and father can sustain. On that day Mrs. EAST entered the home of the blessed. It will be gratifying to the many friends of our mission to whom Mrs. EAST was known, to peruse the following account of her last days, which we are permitted to quote from a letter of the bereaved husband. He says, writing on the 10th May:—

The sufferings of the dear departed, from the usual symptoms of pulmonary disease, such as cough, expectoration, oppression of the breath, and daily increasing debility, were great; but they were mitigated by many mercies. She seldom had any acute pains; while she experienced in an eminent degree the truth of the prophet's words, "Thou wilt keep him in perfect peace whose mind is stayed upon thee; because he trusteth in thee." Her peace was perfect. Never did her mind appear disquieted by a single doubting, fearful, or distrustful thought. She knew whom she had believed, and her soul rested on him. The expression of her countenance constantly told her attendants of the sweet serenity which reigned within. Never shall I forget the placid smile with which she greeted me, on entering her room, on the morning of her departure, when I little thought her exit was so near. I can scarcely conceive of her having attained to a more perfect peace even now in heaven, than she had during her last days on earth. This was not only her happiness, but to me, O how inexpressibly consoling!

In some respects her ripeness for the better world was the most complete I ever remember to have witnessed; so that, oftentimes, the consideration of this alone assured me that she could not be far from an entrance upon it. Her nurse made frequent mention of her exemplary patience; but there were two points of Christian character pre-eminently conspicuous. One was the entire subjection of every feeling of selfishness. Of late she seldom spoke of her own debility; as to herself, indeed, she never gave expression to any anxiety in relation either to the present or the future. All her concern was for others,—her now sorrowing sister and husband, and motherless children, and the interests of the institution to which she was truly devoted. The other point was the

most lively gratitude. Of the extent to which this distinguished her I can give you no adequate idea. She could herself find no language in which to express it.

The last moments were in perfect keeping with the sweet composure of the preceding week. Early in the morning I went into her room as usual, and did not observe any marked change, except that I thought she looked more pale. She said she had had a very quiet night but very little sleep. I left her to prepare my packet letters for the post, and returned to her room again before seven o'clock, when she replied to an inquiry I made of her. After this I met the family and conducted morning worship. At its close I again entered her room: she had been removed by her own desire to another bed that stood in it; and I saw at once that the last change was come. Still she was fully conscious. I spoke to her; she answered me, but "Yes" was all she could articulate. She kissed her husband and her children. For a short time the oppression on the breath sorely distressed her; but the distressing moments were few. The difficulty of breathing soon passed away, and the departing saint closed her eyes, and folded one hand over the other as in the attitude of prayer; and so, after a few more short and gentle respirations, her happy spirit was released from its earthly abode, to enter on the enjoyment of its heavenly home.

How afflictively short in this country the period between the hour of death and that of interment! By noon the next day the earthly remains of the dear departed were committed to their last resting-place alongside the grave of brother Tinson, in the pasture at the back of our house and garden. The mournful service, under the kind superintendence of brother Clark, realized most completely my views as to the manner in which such services should be conducted. There was no parade—no ceremony,—not even plate or pall upon the coffin, or handkerchiefs upon the bearers. In considerable numbers friends assembled in the library, myself and my dear motherless children, some of them now twice bereaved, occupying one of the rooms adjoining. The devotional exercises were led by three of the native ministers, after which an address, solemn, affectionate, and impressive, was delivered by brother Clark. The precious relics were then borne to the spot prepared for them by the students, who were not among the least sorrowful mourners. Prayer was offered at the grave by brother Millard, who, brief as was the notice, was here, with his dear wife, to pay the last tribute of respect to her whom they had so few months ago welcomed to these shores, as well as to mingle their sympathies with those who, sorrowing, still survive her. I must not either omit to say how much I owe to the kind attentions of

our dear friend Mrs. Knibb, as also to Captain Milbourn and the other members of her family who were all with us. Other brethren and friends would have been here had it been possible to give them timely notice of the sad event.

On Sunday, May 2nd, the subject was improved in the chapel at Rio Bueno, to a large congregation, by brother Millard, in a solemn and appropriate sermon, delivered with his accustomed energy and earnestness, from the words, "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

The family of our late valued missionary, the late Rev. W. KNIBB, has also had to bear much affliction. A very promising and pious youth, his nephew, EDWARD KNIBB, has been laid in the grave, while the state of health of Miss FANNY KNIBB constrains an immediate voyage to England. Mrs. KNIBB and her two daughters are now on their way to their native land, hoping to find health in its bracing clime.

HOME PROCEEDINGS.

Owing to the insertion of the Report in the May number, and the proceedings of the public meeting in that for June, we have not been able to notice the various public meetings which have been held since the beginning of the present financial year. That omission can now be supplied.

In April Mr. TRESTRAIL attended meetings at Maze Pond, Town Malling, and met the ladies' working party at Stepney (Mr. KENNEDY's), who had completed a most valuable box of school materials for Haiti; Mr. UNDERHILL was at John Street; Mr. CAREY, Tiverton, Exeter, and various churches in South Devon; and the brethren NEW of Birmingham and HODGES of Jamaica represented the Society in Frome, Trowbridge, Bratton, and the churches forming the Somerset and Wilts Auxiliary.

In May Rev. GEO. PEARCE visited the north of Devon; Mr. UNDERHILL was at Braintree with Rev. J. H. HINTON, Mr. HULL of Blockley pleaded the cause at Luton Union Chapel, and Mr. TRESTRAIL at Dunstable, and with the Hon. and Rev. B. W. NOEL, Rev. J. ALDIS, and C. STANFORD, Bristol, and the churches forming the Bristol Auxiliary. He also in the latter part of May

and the beginning of June attended meetings at Northampton, Long Buckby, Guilsboro', Towcester, and places adjacent, at which the brethren in the district afforded prompt and effectual aid; and when these engagements were finished, joined the Rev. J. P. MURSELL in Cambridgeshire, going with him through the arrangements connected with that auxiliary.

We have reason to believe that these meetings have, on the whole, been satisfactory. Very many of them were unusually earnest and animated. A fine spirit seemed to prevail, and the plans which the Committee have adopted for India have evidently taken a deep hold of the churches. "Well worth a great effort to carry them out," was a remark oft repeated, and there seemed to exist the strongest confidence that the effort would be made. The sentiments expressed of devout dependence on God for direction and success—the earnest appeals to the churches to give themselves to more importunate prayer that the means and the men might, in answer to prayer, be given—and the deep-toned piety pervading the devotional exercises, and the speeches delivered, indicate the growth and diffusion of a truly mis-

sionary spirit. From these we would take encouragement.

We are glad to observe that several churches have taken this matter in hand as their proper business. This is right; and we trust the example will be followed most extensively. The secretary of the Bristol Association has kindly sent us the circular letter for the present year. In the brevities we notice with great satisfaction the following resolution:—

That this association hails with pleasure the proposed extension of baptist missionary operations in India, and cordially commends it to the churches as loudly calling for their liberal assistance and earnest prayer.

That when the resources of the denomination, and the commercial prosperity of the country are taken into consideration, there appear to this association just grounds for hoping that the proposed increase of £5000 to the annual income of the Baptist Missionary Society may be realised, if all the churches contribute according to their ability: and that believing that many in our churches and congregations would readily become annual subscribers to the society, if the subject were introduced to their attention, this association earnestly recommends to the pastors and deacons, the institution of a systematic canvass in each church and congregation, with a view to obtaining new or augmented contributions, both annual and weekly.

If the suggestion contained in this resolution be carried out generally, as we know it has been in many cases, and with surprising success, the means will not be wanting. And as the inquiry is often put, and the tone in which it is sometimes put indicates, in some quarters, a doubt of success, "but where will you get the men?" we can only say that the Saviour reigns. He holds the stars in his right hand. We need only obey in faith the direction

he gave to his disciples when speaking to them on the greatness of the harvest and the fewness of the labourers, and expressed in those memorable words, "Pray ye the Lord of the harvest that he would send forth more labourers into his harvest." Already there are several among the rising ministry who are deeply pondering the matter. But we would beg especial attention to the remarks in the first pages of this number on another aspect of it, and we think all devout persons will agree with us when we say, that if the church be in earnest, and approach the mercy-seat in faith, and make known to God by importunate prayer their desire, he will hear and answer. And that answer will be the response of men like to those who first went forth to India and the western isles, "here are we, send us."

The receipts for the past two months have been unusually large. Donations have come in from all quarters. But we once more urge on our friends that *donations*, though useful to meet special emergencies, will not secure the accomplishment of the proposed extension of the Indian mission. Steady, increased support is *the* thing. The committee must regard primarily the subscription list. If that be proportionably augmented they will see their way clear, and can carry on their plans without the fear of again incurring a debt: and a debt they will not incur if it be possible to avoid it. But on the yearly help afforded by the churches, and afforded with as little fluctuation as possible, mainly depends their ability to prevent this evil.

ORDINATION OF MR. C. CARTER.

On the 15th of June, Mr. CARTER was set apart for missionary service in Ceylon. This deeply interesting service took place at Arnsby, Leicestershire.

The large and crowded assembly met at half-past five o'clock. The Rev. T. LOMAS of Leicester opened the meeting with reading and prayer. Mr. UNDER-

HILL then presented in some detail the peculiarities of the people and country in which Mr. CARTER has devoted his life to communicate the knowledge of Christ. At the request of his pastor, the minister of the chapel, the Rev. J. DAVIS, Mr. CARTER gave with much simplicity and clearness a sketch of his early religious life, and of the motives which led him to seek the service of Christ in the ministry of the word and in the missionary field. After an affecting prayer presented by the Rev. J. DAVIS at the throne of grace, commending him and his partner to the blessing of God, the young missionary was addressed in a powerful discourse by the Rev. C. STOVEL from Rev. i. 17. He was urged from various considerations to realize in his work the personal pre-

sence of his Lord. The Rev. T. MAYs of Wheatstone also took part in the service.

It was a season of great spiritual enjoyment. Friends from long distances were present and a large number of ministers gathered to bid God speed to the missionary. The enjoyment of the evening was further enhanced by the brilliancy of the weather, the associations of the locality, recalling the revered names of HALL, father and son, FULLER, SUTCLIFFE, RYLAND, CAREY, and the hospitality which welcomed the unexpected throng. Mr. and Mrs. CARTER are expected to sail for their destination on the 13th inst. in the Screw Steam Navigation Company's steamer.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Fuller, J.....	March 3.
	CAMEROONS	Saker, A.....	Feb. 24 & 26, April 2.
	CLARENCE.....	Wilson, J.....	April 6.
AMERICA	HORTON.....	Cramp, J. M.	April 13.
	NEW YORK	Capern, H.	May 27.
		Colgate, W.....	May 13.
ASIA	AGRA.....	Makepeace, J.....	May 6, April 6.
	BARISAL	Page, J. C. ..	Feb. 12.
	BENARES	Heinig, H.....	Feb. 9, March 30.
	CALCUTTA	Edmond, E.	Feb. 19.
		Falkland, T. H...	April 20.
		Lewis, C. B.....	Feb. 18, March 5, April 20.
		Lewis, C. B., & ors.	April 6.
		Thomas, J..	March 3, April 7.
	CANTON.....	Roberts, J. J.....	December 31.
	CHITTAGONG	Johannes, J.....	April 1.
	COLOMBO	Allen, J.	Feb. 12, April 25.
		Cassidy, H. P.	March 20.
	DACCA	Robinson, W.	March 8.
	HOWRAH	Morgan, T.	January 29.
	JESSORE.....	Parry, J.	Feb. 16, April 4.
	KANDY	Davis, J.	March 10.
	MONGHIR.....	Lawrence, J.....	March 26.
		Parsons, J.....	Jan. 20, March 24.
	SERAMPORE.....	Denham, W. H...	March 5.
		Trafford, J.....	March 3.
	SEWRY	Williamson, J.	February 24.
AUSTRALIA.....	MELBOURNE	Denbigh, J. L.	December 31.
BAHAMAS.....	GRAND TURK	Littlewood, W....	Dec. 30, Feb. 10, April 26.
	NASSAU	Capern, H.....	March 7, April 5.

£ s. d.		£ s. d.		£ s. d.
	A Thank Offering, for		Roe, Freeman, Esq., for	
	India	5 0 0	India	5 0 0
9 12 2	Allan, T. R., Esq., for		Stevens, Miss, Kensington	0 10 0
	do.....	10 10 0	Taylor, Mr. Samuel, for	
0 4 7	Angus, Rev. Jos., D.D.,		India	0 5 0
7 4 3	for do.....	10 0 0	Welton, Miss & Master,	
	Anon., Bank Note,		Contributions by.....	1 6 4
6 3 3	UB 77886	5 0 0	Wilson, Mrs. J. Broad-	
	Button, Mr. Ebenezer...	1 1 0	ley, for India.....	50 0 0
	C. H., for India	1 0 0	Wood, F. J., Esq.,	
	Drowley, Mrs., Upping-		LL.D.....	1 0 0
2 2 0	ham	0 2 6	Young Men's Mission-	
1 1 0	Friend from the Country	5 0 0	ary Association, Com-	
0 10 0	Fullager, Mr. John,		mittee and Members,	
	Lenham, for India ...	1 0 0	for India	58 17 5
	Gouldsmith, Mrs. for			
1 0 0	Circulation of Scrip-			
1 10 0	tures in India	10 0 0		
1 1 0	Gurney, W. B., Esq., for			
2 0 0	India	250 0 0		
0 10 6	Gurney, Jos., Esq., for			
1 1 0	do.....	50 0 0		
0 0 0	Hanson, Jos., Esq., for			
	do.....	50 0 0		
0 0 0	Harris, R., Esq., for do.	50 0 0		
0 10 0	Heptinstall, W., Esq.,			
	for do.....	5 0 0		
	Johns, Mrs., Goldlay			
1 0 0	House, for do.....	0 10 0		
	Kemp, G. T., Esq., for			
1 1 0	do.....	100 0 0		
5 0 0	Meredith, John, Esq.,			
1 1 0	for do.....	5 5 0		
1 1 0	Morgan, Mrs., by W. B.			
1 1 0	Gurney, Esq., for do..	2 2 0		
	Murch, Rev. Dr., for do.	5 0 0		
	N. W., for do.....	10 0 0		
3 0 0	Nash, W. W., Esq., for			
2 0 0	do.....	10 0 0		
	Nash, Mrs. W. W., for			
	do.....	20 0 0		
	Pownall, Mrs., by Rev.			
5 0 0	Dr. Murch	5 0 0		

	£ s. d.		£ s. d.		£ s. d.
Deptford, Lower Road—		Westbourne Grove—		Brixham—	
Collections.....	3 18 6	Collections.....	14 0 0	Collection.....	6 14 5
Contributions, Sunday				Contributions.....	2 16 9
School.....	0 15 0			Do., Sunday School	2 2 2
Devonshire Square—		BEDFORDSHIRE.			11 13 4
Collection.....	25 8 6	Bedford, Bunyan Meeting—		Less expenses.....	0 13 4
Contribution.....	1 0 0	Contributions (molety) 28	1 5		11 0 0
Drayton, West—		Bedford, Second Church—			
Collections.....	2 16 6	Collections.....	2 18 6		
Contributions.....	3 5 11	Biggleswade—			
Eagle Street—		Contribution.....	5 5 0	Budleigh Salterton—	
Collections.....	7 0 0	Do., for India.....	10 0 0	Collection.....	5 12 11
Eldon Street—				Contributions.....	1 14 7
Collections, &c.....	20 10 4	Dunstable—			7 7 6
Hammersmith—		Collections.....	8 5 7	Less expenses.....	0 14 10
Collections, on account	15 0 0	Contributions.....	13 6 7		6 12 8
Hampstead—			21 12 2		
Collections.....	2 7 5	Less expenses.....	0 7 4	Christow—	
Harrow—			21 4 10	Collections.....	2 19 11
Contributions.....	2 4 0			Contributions.....	0 17 0
Hawley Road—		Luton, Union Chapel—		Chudleigh—	
Collections.....	5 14 3	Collection, &c. (mole-		Contributions.....	10 0 0
Henrietta Street—		ety).....	36 17 0		
Collections, &c.....	14 5 6	Contribution.....	15 0 0		
Highgate—		Do., for Native			
Collections.....	6 17 1	Teacher, India... 10	0 0	Exeter—	
Islington, Cross Street—		Riseley—		Collection, Public	
Collections.....	10 4 0	Collection.....	1 0 0	Meeting.....	13 19 2
Islington, South—		Sharnbrook—		Do., Bartholomew	
Sunday School, for		Contributions, for		Street.....	6 7 5
Weilgama School,		Native Preachers... 0	13 6	Do., South Street...	1 7 5
Ceylon.....	5 6 0	Thurleigh—		Contributions.....	7 18 6
Kennington, Charles Street—		Collection.....	0 15 0	Do., Sunday School,	
Collections.....	4 8 4	Contributions.....	2 0 0	Bartholomew St.	2 11 6
Keppel Street—					32 4 0
Collections.....	6 14 4	BERKSHIRE.		Less expenses... 2	1 6
Maze Pond—					30 2 6
Collections.....	20 5 0	Abingdon—			
Contributions, balance		Contribution.....	1 0 0	Newton—	
of last year.....	12 5 8			Collection.....	1 12 7
Do., for India.....	82 11 0	BUCKINGHAMSHIRE.		Contribution.....	1 1 0
Do., Sunday School	10 0 0			Do., for India.....	0 10 6
New Park Street—		Aylesbury—			3 4 1
Collections.....	14 7 2	Contribution, for India	5 0 0	Less expenses.....	0 2 9
Poplar, Cotton Street—		Chesham—			3 1 4
Collections.....	5 1 0	Bible Class.....	1 0 0	St. Hill, Kentisbere—	
Prescot Street, Little—		Great Brickhill—		Collection.....	1 8 6
Collections.....	8 0 0	Contributions, for		Tavistock—	
Regent Street, Lambeth—		India.....	2 4 10	Contributions.....	2 0 0
Collections.....	10 4 3	Sunday School, for		Thorverton—	
Do., Juvenile.....	1 0 6	Schools in India... 2	7 6	Collection.....	0 11 2
Romney Street—		Swanbourne—		Tiverton—	
Collections.....	4 8 6	Contribution.....	0 11 0	Contributions.....	19 10 0
Salterns' Hall—		CAMBRIDGESHIRE.		Do., Sunday School,	
Collections.....	9 10 6	Wisbeach—		for Native Teacher,	
Spencer Place—		Contribution, for		"Paul Rutton," Di-	
Collections.....	4 17 0	India.....	1 0 0	nagapore.....	5 0 0
Stepney College Chapel—					
Collections.....	3 12 6	CHESHIRE.		Torquay—	
Tottenham—		Birkenhead—		Collection.....	4 0 6
Collections.....	8 17 4	Contribution.....	2 2 0	Contributions.....	5 6 0
Trinity Chapel—					9 6 6
Contribution, for India	5 0 0	DEVONSHIRE.		Less expenses.....	0 17 6
Sunday School, for					8 9 0
Ceylon School.....	3 0 2	Ashburton—		DORSETSHIRE.	
Twickenham—		Collection.....	2 12 7		
Collections.....	1 0 0	Bideford—		Weymouth—	
Vernon Square—		Contributions.....	6 0 0	Collections.....	7 5 0
Collections.....	6 12 0			Contributions.....	7 19 10
				Do., Sunday School	5 13 3
Walworth, Horsley Street—					20 18 1
Collections.....	7 14 3			Less expenses.....	0 11 6
Contributions.....	3 10 8				20 6 7
Do., for India.....	2 1 0				
	13 5 11				
Less expenses.....	0 3 6				
	13 2 5				
Walworth, Lion Street—					
Contributions, on ac-					
count.....	25 16 0				
Waterloo Road—					
Collections.....	1 15 2				

	£ s. d.		£ s. d.		£ s. d.
Warminster—		NORTH WALES.		Newbridge and Pisgah—	
Collections.....	7 0 4	ANGLESEA—		Collection	3 12 9
Contributions	13 0 2	Amlwch	14 12 0	Contributions	1 7 6
		Cemaes—		Rhayader—	
Less expenses	20 0 6	Collection	0 12 0	Collection	0 15 10
	19 11 6				7 11 4
Westbury—		DENBIGHSHIRE—		Less expenses	0 6 1
Collections, by Mr.		Llandudno—			7 5 3
Wilkins	3 7 10	Collections, &c.....	2 2 8		
Westbury Leigh—		SOUTH WALES.		SCOTLAND.	
Collection	2 6 0	BRECKNOCKSHIRE—		Longside—	
Contributions	2 14 0	Brecon, Kensington—		Contributions	3 0 0
Do., Sunday School	3 0 0	Collection	1 6 0	Tiree—	
WILTS & EAST SOMER-		Contributions	0 14 0	Contributions	1 0 0
SET Auxiliary, by P.					
Austie, Esq.	21 18 9			IRELAND.	
Wootton Bassett—		GLAMORGANSHIRE—		Belfast—	
Mackness, Mr. J.....	1 1 0	Abernantygroes—		Anon., for India	0 10 0
WORCESTERSHIRE.		Collection, &c.	1 10 0	Dublin—	
Bewdley	8 10 8	Neath Abbey—		Guinness, Arthur, Esq.	3 0 0
Blockley—		Contribution, for India	0 6 0	Pim, Jonathan, Esq.,	
Reynolds, Mr. John...	1 0 0	Do., Sunday School,		for Schools, India...	3 0 0
Pershore—		Mount Zion	0 4 6	Purser, John, Esq., &	
Risdon, Mrs., Bir-		MONMOUTHSHIRE—		Mrs. P., for India	60 0 0
lingham, for India	5 0 0	Bedwas—		Society of Friends, for	
YORKSHIRE.		Collection	0 10 8	Rev. R. Gay's School,	
Lockwood—		Contributions	0 4 0	Falmouth, Jamaica	14 0 6
Tate, Mr. T.	2 0 0	PEMBROKESHIRE—		Waterford—	
Meltham—		Croesgoch—		Contributions	0 18 2
Contributions, Juve-		Collection	1 0 1	Do., for Native	
nile	1 2 8	Contributions	5 5 5	Prachers	0 8 0
Proceeds of Lectures				FOREIGN.	
by Mr. E. T. Gibson—		Less expenses	6 5 6	AUSTRALIA—	
Bradford—			0 2 6	Paramatta—	
Sion Chapel	1 0 0		6 3 0	Two Poor Men in the	
Westgate	0 17 3	Middlemill—		Hospital, by the late	
Bramley	0 18 4	Collection	1 1 8	Rev. W. H. Carey	4 0 0
Haworth	1 0 6	Do., St. David's ..	0 7 10		
Idle	0 15 7	Do., Tretio.....	0 3 6	CANADA—	
Keighley	0 17 0	Contributions	10 6 0	Montreal—	
Rawdon	0 14 0			Wenham, Jos., Esq.,	
Sheffield—		Less expenses	11 19 0	A S.....	3 0 0
Portmahon	1 17 6		0 10 6		
Townhead Street	0 16 2		11 8 6	JAMAICA—	
Slack Lane	1 6 3	RADNORSHIRE—		Montego Bay—	
Steep Laue	0 15 0	Doleu—		Contributions, for	
Less expenses	10 17 7	Collection	1 4 9	Africa.....	2 0 9
	1 14 4	Contributions	0 10 6	Salters' Hill—	
	9 3 3			Contributions, for do.	1 12 4

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.